THE EXPOSITORY TIMES

Notes of Recent Exposition

THE address of Professor Harald RIESENFELD, of the University of Uppsala, delivered in September last at the Opening Session of the Congress on 'The Four Gospels in 1957,' held in Oxford, has the character of a bomb-shell. Its theme was *The Gospel Tradition and its Beginnings: A Study in the Limits of 'Formgeschichte'* [1]; and its main submission is that the tradition of the sayings and deeds of Jesus must be traced back in its beginnings to Jesus Himself. This claim, which in part has been made by other scholars, is especially important because Professor RIESENFELD is a Swedish New Testament scholar of international reputation and because he is fully alive to the value of Form Criticism. 'The permanent achievement of *formgeschichtliche* investigation,' he says, 'is the formal analysis of the individual elements in the Gospel material—of the parables and other words of Jesus, of the accounts of the deeds of Jesus or of happenings in the life of Jesus.'

The particular problem considered is how the tradition arose, Where shall we find its *Sitz im Leben*? This question Professor RIESENFELD answers decisively when he affirms that the *Sitz im Leben* was neither mission preaching nor the communal instruction of the primitive Church, but the teaching and purpose of Jesus. This claim is very significant when we recall how frequently during the last forty years the opposite view has been held and in some circles has been exalted into the position of an accepted doctrine. It is still claimed by Bultmann and others that the gospel tradition is the creation of the Church and, in the main, of the Hellenistic community. What, then, is Professor RIESENFELD'S reply to this contention?

Professor RIESENFELD maintains that the gospel tradition is *sui generis* and has its own *Sitz im Leben*. In support of this contention he draws attention to analogies from the Jewish *milieu* in which the tradition arose. No real student of Judaism in the Hellenistic age, he submits, would for a moment imagine that authoritative or 'holy' words arose through preaching or in instruction in the community or in controversy with the surrounding world. Side by side with the text of the Old Testament there existed an extensive and important complex of tradition, the so-called 'Sayings of the Fathers,' which finally found its literary embodiment in the Mishnah (*c.* A.D. 200). The terminology used reappears in the New Testament in the words *paralambanein* and *paradidonai*. 'The bearer of the tradition and the teacher (*rabbi*) watched over its memorizing by his approved pupils (*talmīd*) and what was passed on in this way was, in the matter both of content and form, a fixed body of material.' This fact throws light on the New Testament conception of *paradosis* 'tradition,' for the terminology appears in such phrases as 'as ye received of us' (1 Th 4[1]).

Paul himself was the bearer of the gospel tradition. His chief concern when he visited Peter after his return from Arabia was whether he had really made the tradition of the words and deeds of Jesus his own, in the form these had assumed at that date. Because he was the bearer of the tradition he could consider himself on a level with the other apostles, for to be an apostle it was not sufficient to have met the Risen Christ. 'That person had to possess such a living impression of the life and work of Jesus as to make himself qualified to transmit the holy tradition of the words and deeds of Jesus.'

But we can go further still. Professor RIESENFELD holds that the tradition about Jesus, *qua* tradition, 'was derived from none other than Jesus.' Jesus was a teacher, especially in His relation to His disciples. He gave them instruction; and in this we are reminded *mutatis mutandis* of the method of the Jewish rabbi. This implies

[1] Mowbray; 2s. 6d. net.

that He made His disciples, and above all the Twelve, 'learn, and furthermore that he made them learn by heart.' Significantly enough, some of the main portions of Jesus' sayings are formulated so as to be suited to transmission and memorization, as we see from the parable of The Building of the House with which the Matthaean Sermon on the Mount ends. Other examples are cited and Professor RIESENFELD conjectures that 'Jesus reckoned with what we may call the recital of the Gospel tradition in the epoch between his death and the parousia.'

Is all this too good to be true? Here a caveat must be entered. Professor RIESENFELD explains that his view does not mean that the gospel tradition existed from the very first in its settled form as we find it in the Synoptic tradition. 'It is self-evident,' he says, and the point is important, 'that the moulding of the tradition—*e.g.*, by the collecting and grouping of individual pericopes, through its transformation and also through its additions—came about gradually in the life of the primitive Church.' This admission means, of course, that we must accept all that Form Criticism and Literary Criticism in general can tell us, or suggest to us, about this process. But Professor RIESENFELD is insistent that 'the outlines, that is, the beginnings, of the proper genus of the tradition of the words and deeds of Jesus, were memorized and recited as holy Word.' He inclines to the view that the Fourth Gospel rests on an independent line of tradition, which had its original starting point in the activity of Jesus, and which then ran parallel with the Synoptic line of tradition. He goes further, and claims that a more positive attitude is reached to the question whether the essential constituents of the Christology and ethics, as we now have them in the *data* of the tradition, may not go back to Jesus Himself.

It is a long time since a pamphlet, priced at half-a-crown, raised such vital issues.

Instead of characterizing the essay further, we prefer to let Professor RIESENFELD speak for himself. He does not hesitate to claim that, in the last resort, the solution given to the whole problem of the gospel tradition 'depends on the inquirer's attitude to the problem of the Messianic consciousness.' 'In the view of Old Testament background and the Messianic hopes of the Jews,' he says, 'we can legitimately assume that Jesus entrusted to his disciples, and hence to the eschatological People of God, an already formulated holy Word for it to transmit, and that this was the starting point of a tradition.' 'Jesus is the object and subject of a tradition of authoritative and holy words which he himself created and entrusted to his disciples for its later transmission in the epoch between his death and the parousia.'

When the disciples came to Jesus with the request, 'Lord, teach us to pray,' they were expressing an essential desire of the human spirit; and therefore any book which enables us to enter into a closer communion and contact with God is a book of value. Such a book is *Worship and the Modern Child* by the Rev. John G. WILLIAMS.[1]

Mr. WILLIAMS tells us that, ever since he read it, he has been haunted by a sentence from one of Simone Weil's books, '*The danger is not lest the soul should doubt whether there is any bread, but lest, by a lie, it should persuade itself that it is not hungry.*' There are drugs, like benzedrine and dexedrine, which can give an illusory sense of well-being and which at the same time take away the appetite for food. This modern world, with its stress on material things and material well-being, with its mechanistic views in Biology and Physics, and its behavourist ideas in Psychology, is full of spiritual narcotics which tend to put to sleep men's hunger for God. Yet that hunger still exists. It is true that God has made us for Himself and that we are restless until we rest in Him; and one of the curious symptoms of that unrealized hunger is that men's dreams of the future are no longer Utopian dreams of a golden age, but are a series of gruesome nightmares, such as we find in 'Brave New World,' 'Ape and Essence,' '1984,' 'The Hideous Strength.'

It is Mr. WILLIAMS' aim to seek to do something to reawaken this essential hunger for God; and he rightly believes that we must start with the child. But Mr. WILLIAMS, in his wisdom, starts very far back and very deep. He begins by dealing with the theology of worship, and the basic truths about prayer; and that section of his book is by far the most valuable.

Worship is *worth-ship*; it is 'the condition of being held in honour and esteem' when the word is applied to persons. To worship a person or a thing is 'quite simply to acknowledge the value that person or thing possesses for us.' So then Mr. WILLIAMS holds that the best definition of worship is this, 'Worship is the all-pervading recognition of the absolute worth of God.' If we have such a recognition, we will inevitably desire

[1] S.P.C.K.; 12s. 6d. net.

to praise and to honour God with our lips and with our lives. To praise God with our *lives* issues in the Christian *ethic*; and to praise God with our *lips* issues in the Christian *cultus*—and the one cannot exist without the other.

Behind Christian worship there lies Christian theology. And on that subject Mr. WILLIAMS has what can only be called a masterly summary: 'The essence of Christian belief is that God made man for eternal fellowship with Himself, without which man will always remain frustrated and unfulfilled; that man has become separated from God by an insidious force in the world called sin; that man himself is unable to break the bondage of sin, and set himself free, and that God has therefore taken the initiative and provided a means of release and restoration. He did this by Himself becoming a man in Christ and entering the human arena of sin and conflict, creating a new level of human life. . . . This new life, the life of Christ, is now imparted to man through the medium of the divine Society, the Church, and especially in the Sacraments. By this means the power of sin can be broken, the life of God released in us, and man can be restored to that unhindered fellowship with God which is his destiny.' Here, then, is the situation on which all worship and all prayer must be based.

Mr. WILLIAMS then goes on to deal with what he calls 'the theological bases of prayer.' There are four such bases. (1) The first is the conviction that God is the creator, sustainer, and sole ruler of the universe; and that there is nothing outside the interest and control of God. (2) God gave us freedom of thought, feeling and will; and thereby He necessarily and deliberately 'limited His own immediate impact on the world.' The consequences of this limitation God accepts. (3) It follows that God, in working out His purposes, seeks the love and the willing co-operation of the higher creatures He has made; and therefore in prayer we must deliberately and freely place ourselves under the influence and attraction of God. (4) Because God is the sole creator and sustainer of the Universe it must follow that 'nothing in the whole universe can ever be properly understood or safely handled unless it is understood or handled in relation to God, whose world it is and whose plan is paramount throughout.' These, then, are the basic beliefs in which we must pray.

Mr. WILLIAMS then turns to *Prayer in Practice*. He distinguishes three kinds of prayer. There is *Vocal Prayer* in which we use actual words to speak with God. There is *Mental Prayer* in which we think 'vividly and pictorially of God' without necessarily using any words at all. This may also be called 'Meditation.' There is *Contemplative Prayer*, 'an inner concentration of the attention on God, without the aid either of words or of deliberate thoughts'. This last can only be the fruit of long practice of prayer.

Mr. WILLIAMS goes on to outline the prayer method of St. François de Sales, the Salesian method of prayer. This method has four acts. (1) *The Act of the Presence of God*, in which we deliberately relax, and recollect the presence of God with us, and imagine our Lord Himself standing by our side. (2) *Meditation*. In this we build up an *Interior Picture* of some gospel incident; and then we go on to the *Consideration* in which we consider the incident pictured from every angle. (3) This leads to the *Affections*. In such thinking and laying ourselves open to God we find ourselves 'lost in wonder, love, and praise'; and at the same time we have a deeper sense of our own sin compared with the holy love of God. (4) This leads to *Resolutions* which turn the emotion into action, action which must be concrete and individualized deeds. For example, the resolution must not be, 'I will apologize to so-and-so next time I see him,' but 'I will go and apologize to so-and-so to-night.'

Even if Mr. WILLIAMS had stopped here, he would have given us much, but from there he goes on to the working out of the practical problems of worship for the modern child. The great value of this book is that it really does begin at the beginning; and that it does not as so many books do, attempt to raise the superstructure without first laying the foundations.

Bertrand Russell, Rationalist and Christian

By H. G. Wood, D.D., Birmingham

Thirty years ago Bertrand Russell delivered an address in the Battersea Town Hall on the theme *Why I am not a Christian.* It was subsequently published as a pamphlet by the Rationalist Press Association. It has now been reprinted as the title essay of a volume of his essays on religion and related subjects,[1] edited by Professor Paul Edwards of New York City.

The occasion for the republication is made clear by the appendix. It contains an account of the judgment of Justice McGeehan which declared Bertrand Russell morally unfit to hold an appointment as Professor of Philosophy at the College of the City of New York. The book, as a whole, which owes its origin to a New York City Professor, is a kind of *amende honorable* for this disgraceful treatment of Bertrand Russell in 1940.

If in the first instance the occasion for this book is personal, it is also inspired by Professor Edwards' conviction that the rationalist position is not being given a fair deal. So it seems opportune to publish essays by one whose incisiveness, wit and eloquence make them 'the most moving and most graceful presentation of the free-thinker's position since the days of Hume and Voltaire.'

While Bertrand Russell's rationalism is all-pervasive, some of these essays are more militant and propagandist than others. The first four, among which is included a welcome reprint of the little book, *What I Believe*, are witty expositions of a rationalist faith. The next four are different and, to my mind, more valuable. They are historical studies. The first of these, 'Seems, Madam? Nay, it is,' never before published, is of importance for Russell's own history. It records his break with the idealism of McTaggart and Bradley. The other studies, 'On Catholic and Protestant Sceptics,' 'Life in the Middle Ages' and 'The Fate of Thomas Paine' are all of real interest. The next essay is a poor little sneer at 'Nice People.' Two papers—an introduction to a book entitled *The New Generation*, and a discussion of 'Our Sexual Ethics'—are rightly included. They enable the reader to see what Russell has written and thought on some of the most difficult of our present-day moral problems.

A most valuable feature of the book is the full text of the debate, on the existence of God, between Bertrand Russell and Father F. C. Copleston, S.J.

Witty and entertaining as are all Russell's essays, he is not really at his intellectual best when he is playing to the rationalist gallery. When *Why I am not a Christian* was first published, I ventured on a detailed critique in a little book, *Why Mr. Bertrand Russell is not a Christian.* I treated the tract rather cavalierly and light-heartedly because it seemed to me superficial and unworthy of a thinker of Russell's eminence. Though I should not wish to reprint my book, the tract still seems to me thin and I still think my criticisms of it valid. I am not going to recall them now, but before considering Bertrand Russell as a Christian, I shall indicate some characteristics which vitiate his presentation of the faith of a rationalist.

Often his wit and his sarcasm are his undoing as a serious thinker. For example, when discussing purpose in the universe, he wrote: 'The usual argument of religious people on this subject is roughly as follows: "I and my friends are persons of amazing intelligence and virtue. It is hardly conceivable that so much intelligence and virtue could have come about by chance. There must, therefore, be some one at least as intelligent and virtuous as we are, who set the cosmic machinery in motion with a view to producing us" . . . considered as a climax to such a vast process, we do not really seem to me sufficiently marvellous. Of course, I am aware that many divines are far more marvellous than I am, and that I cannot wholly appreciate merits so far transcending my own.' No religious person known to me would state the argument in terms of such self-flattery. The actual argument of religious people may be found in a statement by Bishop Barnes which Russell cites in another connexion. Expressing his admiration of the excellence of man, the Bishop said: 'His mind is a far finer instrument than had appeared earlier—he knows right and wrong. He can build Westminster Abbey and he can make an aeroplane. He can calculate the distance of the sun. . . . Shall, then, man at death perish utterly?' This may not be a very good argument, but it is not the nonsense that Bertrand Russell substitutes for it.

If the effervescence of his wit and his turn of sarcasm lead him to make a travesty of others' beliefs the rapidity with which his mind works and with which his judgments and opinions change makes it as difficult to pin him down as it was to capture and interrogate Proteus. His comment on a statement by Bishop Barnes well illustrates

[1] Allen and Unwin; 16s. net.

the point. When Bishop Barnes said, 'he [*i.e.*, man in general] knows right and wrong' I presume he meant that all normal human beings have a sense of moral obligation, and are aware of a distinction between right and wrong. Bertrand Russell comments, 'But, in fact, as anthropology shows, men's views of right and wrong have varied to such an extent that no single item has been permanent. We cannot say, therefore, that Man knows right and wrong, but only that some men do.' He goes on to argue that we cannot know which men know right and wrong. For example, we have no criteria for deciding between the ethics of Nietzsche and the ethics of Christ, and 'the decision will obviously be made on the battlefield, not in the study.' But that men have had very different ideas as to what is right and what is wrong, does not alter the fact that men everywhere draw the distinction. Man knows right and wrong, and he has not derived this knowledge from Nature, nor is it likely to be the accidental product of a casual selection of atoms.

When you can pin Russell down he will tell you that he 'is inclined to think that "ought" is an echo of what has been told one by one's parents and one's nurses.' But this is no answer. Wherefrom did our parents and our nurses get their feeling about 'ought'? From their parents or nurses? Nor does it help his case when he adds that 'the lawgiver has always been, it seems to me, one's parents or some one like. There are plenty of terrestrial lawgivers to account for it, and that would explain why people's consciences are so amazingly different in different times and places.' No wonder Father Copleston observed on this: 'Your theory explains moral obligation away, and explaining away is no explanation.'

Bertrand Russell cannot make up his mind as to the status of natural law. In *What I Believe* he started off with the assertion that 'Man is a part of Nature, not something contrasted with Nature. His thoughts and his bodily movements follow the same laws that *describe* the motions of stars and atoms. . . . The laws of these changes [of electrons and protons] can apparently be summed up in a small number of very general principles which *determine* the past and the future of the world when any small section of its history is known.' In 1925 Bertrand Russell regarded natural law as both descriptive and determining. But in 1927 he wrote 'We now find that a great many things we thought were natural laws are really human conventions.' In *Why I am not a Christian* he held that 'natural laws are a description of how things do in fact behave, and being a mere description of what they in fact do, you cannot argue that [there must be a law-giver].' So it seems that natural laws do not determine anything. They merely describe. Nevertheless, 'Undoubtedly we are part of Nature, which has produced our desires, our hopes and fears, in accordance with laws which the physicist is beginning to discover.' We have but to turn over the page and we find that 'in the world of value the situation is reversed. . . . In the world of values Nature in itself is neutral, neither good nor bad. . . . It is for us to determine the good life, not for Nature—not even for Nature personified as God.' But if our thoughts and our desires are produced by Nature and are the outcome of natural laws, the idea that we *create* values must be pure illusion. Our kingship in the realm of values is just a pleasant myth.

If Bertrand Russell is discussing free-will, he dethrones us all at once. We are all completely determined by heredity and environment, particularly the physical environment: 'Everybody who has ever had anything to do with children knows that a suitable diet does more to make them virtuous than the most eloquent preaching in the world.' But where adults are concerned, Bertrand Russell himself turns preacher, taking moral responsibility and freedom of choice for granted. Thus he assures us that 'when we have discovered how character depends on physiological conditions, we shall be able, *if we choose*, to produce far more of the type of human being that we admire.' (Italics mine.) When Bertrand Russell is denying free-will and moral responsibility, he writes like a hyper-Calvinist. At other times he writes like a robust British Pelagian.

What I Believe concludes with this eloquent paragraph. 'Nature, even human nature, will cease more and more to be an absolute datum: more and more it will become what scientific manipulation has made it. *Science can, if it chooses*, enable our grandchildren to live the good life, by giving them knowledge, self-control, and characters productive of harmony rather than strife. . . . When men have acquired the same domination over their own passions that they already have over the physical forces of the external world. Then at last we shall have won our freedom.' This is a very interesting paragraph. The first sentence destroys the position from which Russell started. He began by declaring his faith in Laplace's calculator. The physicist will be able in principle to give a complete account of the past and future of the universe, including the history of mankind on this planet, once he has available 'a collection of particular facts telling the distribution [of electrons and protons] throughout some portion of the world's history.' This would only be possible if Nature, including human nature, were an absolute datum. In the end, we are told, that 'Nature is ceasing more and more to be an absolute datum' and this puts the calculator out of business.

Again, to say, ' Science can, if it chooses,' do this or that, is a very slipshod expression. We might remind Bertrand Russell that it is for us to determine the good life, not for Science, not even for Science personified as a Deity. Science chooses nothing and teaches nothing. We must share the hope that men will acquire the same domination over their passions as they already have over the physical forces of the external world. But this second domination will not be secured by exactly the same means as the first. Natural science suffices for control of physical forces, and no doubt many sciences—physiology, and psychology, hygiene and even dietetics—will contribute to the control of men's passions. But something more is needed, namely that knowledge of right and wrong, which only some men have, and whose possessors cannot be certainly identified.

If Bertrand Russell's views of the nature of our ethical situation be correct, if the feeling we have about ' ought ' is something engendered and encouraged by parents or nurses or other terrestrial law-givers in order to give legislative authority to their own wishes, if there is no rational criterion by which to justify a preference for one ethical standard or ideal over another, and if such differences over standards must be settled on the battlefield and cannot be settled in the study, then man's true freedom will never be won.

When *Why I am not a Christian* was first published, T. S. Eliot reviewed it in a note on the theme, Why Mr. Bertrand Russell is a Christian. Bertrand Russell's spontaneous judgments are sometimes splendidly Christian, and they reveal the inadequacies of his philosophy, particularly of his ethical theory.

Let me offer examples. The Russellian theory of conscience is that ' it consists of vague reminiscences of precepts heard in early youth, so that it is never wiser than its possessor's nurse or mother.' This hardly seems adequate to account for his own experience. He tells us : ' I was myself educated as a Protestant and one of the texts most impressed on my youthful mind was " Thou shalt not follow a multitude to do evil." I am conscious that to this day this text influences me in my most serious actions.' But does he let this text influence him merely because it was so impressed on his youthful mind, or has he come to recognize it as a right principle ? What was it that compelled him to take his stand as a conscientious objector in the First World War ? Here is what he wrote in *Portraits from Memory*. He tells us that he was tortured by patriotism and that to be a pacifist was for him a costly renunciation. ' Nevertheless I never had a moment's doubt as to what I must do. . . . When the war came I felt as if I heard the voice of God. I knew that it was my business to protest, however futile protest might be. My whole nature was involved. As a lover of truth, the national propaganda of all the belligerent nations sickened me. As a lover of civilization, the return to barbarism appalled me. As a man of thwarted parental feeling, the massacre of the young wrung my heart.' It is ludicrous to try to account for such a profound sense of moral obligation as an irrational deference to the authority of parent or nurse or the State or society. Nothing but the inhibitions of his sceptical rationalist philosophy prevented him from realizing that on this occasion duty was for him ' the stern daughter of the voice of God.'

The Russellian theory is that truth and knowledge are a monopoly of the natural sciences. ' Whatever can be known, can be known by means of Science ; but things which are legitimately matters of feeling lie outside its province.' But when he wrote *The Scientific Outlook*, Bertrand Russell knew better. He knew that there are other avenues to truth than the scientific and other seekers after truth beside scientists. Here is the passage : ' To the man who wishes to change his environment science offers astonishingly powerful tools, and if knowledge consists in the power to produce intended changes then science gives knowledge in abundance.

' But the desire for knowledge has another form belonging to an entirely different set of emotions. The mystic, the lover, and the poet are also seekers after knowledge—not perhaps very successful seekers, but none the less worthy of respect on that account. In all forms of love we wish to have knowledge of what is loved, not for purposes of power, but for the ecstasy of contemplation. " In knowledge of God standeth our eternal life," but not because knowledge of God gives us power over Him.' A Christian might have written that.

Most striking of all is a passage in which Bertrand Russell diagnoses the need of the age, and insists that science is not enough. It will be found in ' The Impact of Science on Society.' ' There are certain things that our age needs and certain things it should avoid. It needs compassion and a wish that mankind should be happy : it needs the desire for knowledge and the determination to eschew pleasant myths : it needs, above all, courageous hope and the impulse to creativeness. The root of the matter is a very simple and old-fashioned thing, a thing so simple that I am almost ashamed to mention it for fear of the derisive smiles with which wise cynics will greet my words. The thing I mean—please forgive me mentioning it—is love. Christian love or compassion. If you feel this, you have a motive for existence, a guide in action, a reason for courage, an imperative necessity for intellectual honesty.'

Devotional and Pastoral Classics

Thomas Kelly: A Modern Mystic

By Professor Nels F. S. Ferré, Andover Newton Theological School, Newton Centre, Mass., U.S.A.

Few books become contemporary classics. Such is especially the case in devotional literature. *A Testament of Devotion* is in this class. Although the author never foresaw its publication, the essays form a living whole that gives voice to authentic religion with the freshness of a mountain spring. Depths within release such living water as Christ promised to help slake the thirst of a religiously parched mankind. This spring of living religious experience is not hidden within thorny thickets of theological language on some nearly inaccessible cliff of peculiar circumstance for a handful of spiritual daredevils to find, but lies open and inviting to all determined seekers of Biblical reality.

Certainly what his book offers is not easy to get. It demands all of life in the worship and service of God. But this demand stems from an authentic experience of God. Countless signs to springs of living water lead only to the shrivelled corpses of religious theoreticians. Few lives become springs flowing with the medicinal drink of direct personal testimony, capable of serving the burning needs of mountain climbers of Christian reality. Because I have found over several years that Kelly's witness is dependable and richer each time I return to it, I was happy to see this modern book included among a list of the great devotional masters.

Douglas Steere, who compiled the book after Kelly's sudden death, has written for it a 'Biographical Memoir' that in itself is a signally instructive and inspiring booklet. Thomas Kelly grew up poor. He was only four years old when his farmer father died in 1897. His mother then had to work and scrape, first on the farm by herself and then as an office worker at five dollars a week, to rear Thomas and his sister Mary. Thomas grew up an intensive personality. For most of his life he sought God where He could not be found, first in a whole-hearted devotion to science and then in the attempt to become a great philosopher. His very first day in a class with Rufus Jones at Haverford College he decided to 'make a miracle' of his life. For a while he studied to become a missionary to Japan, and to that end received a B.D. degree at the Hartford Theological Seminary Foundation. But war broke out and as a Quaker Kelly chose to work with German prisoners-of-war in England. He came so to love his charges that after the War he went to Germany to maintain a Quaker Centre for reconstruction and help. He returned to the United States to teach philosophy at Earlham College with a passion for truth and exactitude of philosophic method 'with no cutting of corners for any accepted views.' He craved, however, to become a distinguished philosopher in some outstanding Eastern university and to that end and with much personal sacrifice he went to Harvard to study philosophy. No such position, however, was offered him, not even after he published his only scholarly manuscript on *Explanation and Reality in the Philosophy of Emile Meyerson.*

For a year he tried to find satisfaction through his interest in Oriental thought by teaching at the University of Hawaii. But he came back a frustrated man, having failed in his life's ambition. Then suddenly there was a cataclysmic change; one wonders what brought it about. 'A new life direction took place in Thomas Kelly,' says Douglas Steere. 'No one knows exactly what happened. but a strained period in his life was over. He moved toward adequacy. A fissure in him seemed to close, cliffs caved in and filled up a chasm, and what was divided grew together within him. Science, scholarship, method, remained good, but in a new setting.' He became, as he said, 'melted down by the love of God.' He became 'drowned in the overwhelming seas of the love of God.'

He always had a good sense of humour. Who but he could invite his tired friends down for a late cup of coffee with a 'Hey, come down and let's have holy communion,' without being irreverent? This naturalness and humour he kept to the end. He died drying dishes for his wife.

A Testament of Devotion is the witness to his final fulfilment beyond a life of frustration.

'The Light Within,' the first devotional essay, tells intimately and convincingly of 'a Divine Centre' of our lives 'to which we may continuously return,' 'a sanctuary of the mind,' and 'a hyperaestesia of the soul.' 'What is here urged are secret habits of unceasing orientation of the deeps of our being about the Inward Light' for 'continuously renewed immediacy, not receding memory of the Divine Touch, lies at the base of religious living.'

'The Inward Christ . . . is the centre and source of action, not the end-point of thought. He is the locus of commitment, not a problem for debate.'

'There is a way of ordering our mental life on more than one level at once.' 'What is sought is not alternation, but simultaneity, worship undergirding every moment, living prayer, the continuous current and background of all moments of life.' Such practice of inward orientation opens up 'newness of life in the vast fellowship of unceasing prayer.' 'At this deep level the real business of life is determined.'

Kelly shows concretely and carefully how a 'firm textured' life of prayer makes us more alive, more alert, more natural, more genuine and more satisfied in our deepest self, at peace inwardly and yet more effective outwardly: 'individuals radiant and triumphant . . . bestirred to an outward life of unremitting labour.' This complete dedication to the 'Inward Living Christ' is 'the special property of no group or sect, but is a universal obligation and privilege' when real prayer takes place. 'Behind the foreground of the words continues the background of heavenly orientation, as all the currents of our being set toward Him. Through the shimmering light of Divine Presence we look out upon the world and, in its turmoil and fitfulness, we may be given to respond, in some increased measure, in ways dimly suggestive of the Son of Man.'

'The Light Within' cannot come apart from 'Holy Obedience.' The dramas of history rest ultimately on the outcome of the inner dramas 'within the silences of the souls of men.' Most of us live half-committed lives. Kelly invites us to unreserved obedience to God, 'to go the other half, to follow God's faintest whisper.' 'There is a degree of holy and complete obedience and of joyful self-renunciation and of sensitive listening that is breath-taking. Difference of degree passes over into utter difference of kind, when one tries to follow Him the second half.' 'The life that intends to be wholly obedient, wholly submissive, wholly listening, is astonishing in its completeness. Its joys are ravishing, its peace profound, its humility the deepest, its power world-shaking, its love enveloping, its simplicity that of a trusting child.'

Some enter holy obedience through profound mystical experiences, but the life of God's 'awful immediacy' is for all. Four steps are necessary for the ordinary Christian to enter the life of total obedience: 'a flaming Vision of the wonder of such a life,' perhaps depicted in some biography of a saint, the willingness to begin where one is, not to waste time in self-accusation when one fails as he learns, and to learn to live in relaxed tension, in the passive voice. Such holy obedience has as its twin humility. 'Growth in humility is a measure of our growth in the habit of the Godward-directed mind.' Humility makes for Divine boldness, or, as Augustine says, 'raiseth the heart upwards.' Holy obedience bears also the sweet fruit of suffering, voluntarily accepted as love's concern and involvement with the world. Such holy obedience receives 'the Divine education and drastic discipline of sorrow' or can 'rise radiant in the sacrament of pain.' 'God's burdened heart particularizes His burden in us, "giving us" the royal blindness of faith, and the seeing eye of the sensitized soul, and the grace of unflinching obedience.' The ripened result of holy obedience is simplicity and 'the mark of this simplified life is radiant joy. It lives in the fellowship of the Transfigured Face. Knowing sorrow to the depths it does not agonize and fret or strain, but in serene, unhurried calm it walks in time with the joy and assurance of Eternity.'

'The Light Within' followed in 'Holy Obedience' leads us into 'the Blessed Community.' The word *Fellowship* is pale and thin in comparison to the experience! 'A wholly new alignment of our personal relations appears.' Many whom we considered to be our best and most established friends we find that we have known only on the surface of life. Others who served mostly as a background for our lives emerge with startling suddenness as 'men and women on whom the dews of heaven have fallen indeed, who live continuously in the Centre and who, in mature appreciation, understand our leaping heart and unbounded enthusiasm for God. And although they are not commissioned to any earthly office, yet they welcome us authoritatively into the Fellowship of Love.' Prominent Church leaders are seen to be strangers to the Blessed Community of 'God-enthralled men and women who know one another *in Him*,' while a chance conversation with a retiring layman may reveal him as within 'the holy matrix' of the communion of saints. 'Cultural and educational and racial differences are levelled. Unlettered men are at ease with the truly humble scholar who lives in the Life, and the scholar listens with joy and openness to the precious experiences of God's dealing with the working-man.' Boundaries of church membership are jumped, 'time telescopes and vanishes, centuries and creeds are overleaped. The incident of death puts no boundaries to the Blessed Community, wherein men live and love and work and pray in that Life and Power which gave forth the Scriptures.' All of life is radically changed. In all things we seek God's end and ending, 'for until the life of men in time is, in every relation, shot through with Eternity, the blessed Community is not complete.'

The mystical life, however, does not end in meditation. Not even the Holy Presence is

enough, for God's 'Eternal Now' is the very nature and ground of 'Social Concern.' The chapter, 'The Eternal Now and Social Concern' is most demanding of Christian life, but a demand totally within the promise of Presence and of rest within work. Religion is not reduced to nor tested by social concern and application. Religion is social concern, God's love so vitally real that the fruits of personal and social concern must grow. The this-sidedness of faith disappears in the 'ocean of darkness and death' of man's despair and futility only to be overflowed by the 'infinite ocean of light and love' of God's endless love. As Péguy says, 'Religion begins in mysticism but ends in politics.' Or as Kelly puts it, 'Every time—now is found to be a continuance of an Eternal Now, and in the Eternal Now receives a new evaluation.' Religion has been considered too much *our* concern; it is God's concern. We worry and fret and strain. We carry the burdens of the world, staggering and falling. Such weariness is disguised atheism. We are at the centre. We count God out! 'I am persuaded that religious people do not with sufficient seriousness count on God as an active factor in the affairs of the world. . . . We may admire the heaven-scaling desires of the tower-builders on the Plain of Shinar, but they would have done better to listen and not drown out the call from heaven with the clang of the mason's trowel and the creaking scaffolding.'

Social action is not the heart of the gospel, but it belongs inseparably to the heart-beat of the gospel. The Christian must be light-hearted in the face of the world's troubles if he really casts his cares on the Lord, but such faith cannot be light-headed nor does it shun the pain of love's identification nor the wounds of the battle. The Eternal Now makes us bold in Social Concern. 'Heaven's eternal Now within us makes us speak blasphemous things, for we seem to assume the prerogatives of God,' but nothing is finally impossible for 'the experience of an inflooding, all-enfolding Love . . . which *embraces all creation*.' 'A sense of absolute security and assurance of being linked with an overcoming Power replaces the old anxieties about the Kingdom.' Then, at the same time, we 'become one with God and bear in our quivering souls the sins and burdens, the benightedness and the tragedy of the creatures of the whole world, or suffer in their suffering, and die in their death,' and live 'in peace and power and astounding faith and joy, for in unhurried serenity the Eternal is at work in the midst of time, triumphantly bringing all things up unto Himself.'

'The Light Within' accepted in 'Holy Obedience' lived in 'The Blessed Community' within 'The Eternal Now and Social Concern' eventuates in 'The Simplification of Life.' Modern life is a crowded life and a hurried life. No escape on a South Sea island will do. We must find a true way of simplifying our lives in the midst of throngs and bustle. 'Prune and trim we must, but not with ruthless haste and ready pruning knife, until we have reflected on the tree we trim, the environment it lives in, and the sap of life which feeds it.' 'We Western peoples are apt to think our great problems are external, environmental. We are not skilled in the inner life, where the real roots of our problem lie. . . . If only we could slip over into that Centre! If only we could find the Silence which is the source of sound!'

Thomas Kelly at length did just that. His life became transfigured by Reality. God filled to overflowing a restless, striving, ambitious, yes, unhappy person. He died drying dishes. He lives now beyond frustration of our kind of body. How he must be praying for us! He lives also in a book that has touched and begun to change countless lives. No description of the book or quotations from it can begin to take its place; it must be lived with. Some of us are accustomed to go through it a paragraph or two each day over the months and years; and then return to it to begin all over again. In it religion is real. Christ is revealed afresh amidst a modern civilization. I feel that the only appropriate way to close this testimony to Kelly's *A Testament of Devotion* is to use his own last paragraph:

'Life from the Centre is a life of unhurried peace and power. It is simple. It is serene. It is amazing. It is triumphant. It is radiant. It takes no time, but it occupies all our time. And it makes our life programmes new and overcoming. We need not get frantic. He is at the helm. And when our little day is done we lie down quietly in peace, for all is well.'

Literature

WRATH

The Wrath of the Lamb, by Dr. A. T. Hanson (S.P.C.K.; 25s. net), is an interesting and courageous study of an extremely controversial subject. A footnote on p. 196 illustrates how it impinges on Christian thought and worship to-day: 'If the main thesis of this book is correct, "Be not angry with us for ever" in the Litany, and "provoking most justly thy wrath and indignation

against us" in the Communion Service in the Book of Common Prayer are not phrases that should be used in Christian worship.'

The thesis is that the prevailing use of the term 'wrath' (*orgé*) in the New Testament, as in certain of the Jewish Scriptures also, shows it as something impersonal rather than directly applied by God. 'Wrath' (as Dr. C. H. Dodd has also maintained) is not an attitude in God, but the consequences of man's sin working themselves out in history. Dr. Hanson holds, further, that *orgé* only operates within the sphere of law, which is somehow separate from the sphere of God's personal dealings with us—the sphere, namely, of love. Finally, Dr. Hanson maintains that the Apocalypse—little though one might expect it—offers a profounder doctrine of wrath than even St. Paul, since it holds the wrath and the Cross more firmly together.

Much of this is undeniably attractive, and it may be said at once that, in so far as Dr. Hanson is urging that there is no place in Christian thinking for vindictive anger on the part of God, his position is obviously not only acceptable but inescapable for every Christian conscience. The words quoted from p. 196 hold good. Also, it is much to his credit that he has seen the need for a systematic linguistic and exegetical study of the subject, and has worked at collecting the requisite material.

But the reader is left in considerable doubt about the security of the foundations upon which the conclusions are made to rest. In the first place, it is a pity that the writer—perhaps for geographical reasons—seems to have worked with tools some of which are rather old, and to have missed certain relevant books. One of the protagonists in the opposite camp to his—Dr. Leon Morris—is not so much as mentioned; nor is Professor H. A. Hodges' fine book, 'The Pattern of Atonement,' which contains much that is congenial to Dr. Hanson's main position. It is a pity, too, that the proof-correcting was so slap-dash and the accents put on with a pepper-pot.

But these are details. The main question is whether Dr. Hanson establishes his points; and to this it is difficult to say 'yes' with full conviction. Space forbids discussion here of the claim for the impersonal nature of *orgé* and the idea of a sphere of law. But as for the third point, in his effort to show that the Apocalypse has a deeper doctrine than St. Paul's writings, Dr. Hanson seems to overlook the fact that to say that the triumph of the Lamb is through the Lamb's own *death* is not necessarily to say that it is a *redemptive* triumph. Nothing is easier than to point out that the Lamb who triumphs is 'as it had been slain'; but so, for that matter, is one of the Beast's heads (13^3), and we are no nearer (merely because of this observation) to a redemptive attitude towards the opponents. Significantly (p. 168), Dr. Hanson skates over the shattering of the nations with a rod of iron (2^{27}; cf. 12^5). And his attempt to show that the blood trodden in the winepress of 14^{20}, and the blood in which the divine warrior's garment is dipped (ch. 19) is not that of his foes, looks like a desperate remedy (cf. pp. 37, 105, 120 of his joint commentary with R. H. Preston).

No: it appears in fact, *pace* Dr. Hanson, that the Apocalypse may still have to be recognized as an exception to the general rule that, in the New Testament, the purpose of God is seen as not punitive but redemptive. And, if so, it is questionable whether the translation 'wrath' for *orgé* is in most places adequate, despite Dr. Hanson's desire to retain it, because of certain values from which he believes it is inseparable. At any rate, we must with renewed earnestness try to get the word into its New Testament perspective. Upon that attempt even those who may not accept all this book's findings may wholeheartedly enter, with deep gratitude to its writer for so courageously and so interestingly raising the issue.

C. F. D. Moule

NEW TESTAMENT THEOLOGY

It is a dozen years since Professor A. M. Hunter —now Master of Christ's College, Aberdeen—wrote for the inquiring layman interested in Biblical origins a little book which has been reprinted many times, *Introducing the New Testament.* The great merit of this *parergon*, as the author himself at the time with undue modesty described it, was that it combined two features: it was simple and untechnical, yet it was firmly based on the findings of scientific criticism. The exigencies of those immediately post-War days compelled compression, and parts of the story of the making of the New Testament—certain Pauline and other epistles —had to be omitted. But now the book, expanded to include the missing material, has appeared in a revised edition (S.C.M.; paper covers 7s. 6d., cloth boards 12s. 6d. net). In a day when congregational groups for Bible study are springing up all over the land, it is quite essential that some sure guide through the ever increasing intricacies of what is technically called 'New Testament Introduction' should be available. Dr. Hunter, with his keen eye for essentials, his balanced judgment, and his attractive, readable style, is surely that guide *par excellence.* In its original form this book attracted much attention, and certainly this new, enlarged edition will enhance its usefulness and carry its influence still further afield.

But this is not all: for Dr. Hunter has now written a companion volume—*Introducing New*

Testament Theology (S.C.M.; 10s. 6d. net). The plan of the book is threefold. Part 1—'The Fact of Christ'—treats of the ministry of Jesus, the message of the Kingdom, and the mighty act of the Cross and the Resurrection. Part 2—'The First Preachers of the Fact'—examines the *kerygma* of the earliest missionaries, their Christology, their doctrines of the Spirit, the Church, the Sacraments. In Part 3—'The Interpreters of the Fact'—we have a concise account of the Pauline, Petrine and Johannine theologies, and of that of the anonymous writer to the Hebrews. It might be thought that the attempt to write a New Testament theology within the compass of a hundred and fifty pages was bound to result in something sketchy and superficial. In less competent hands that would almost inevitably happen. It has emphatically not happened here. On the contrary, here is a book for which minister and layman alike will be grateful, inasmuch as it focuses sharply the salient issues of the contemporary theological debate. 'Is not this,' asks Dr. Hunter in his Preface, 'one of the things that Divinity professors like myself are for?' And he is right. One might take an analogy and say that just as Sir Walford Davies was completely at home in the higher reaches of musical research and theory, and yet found it his greatest joy to talk simply of music to the ordinary man, helping him to understand and love it, so Dr. Hunter feels theologically the same impelling urge. As the riches of Christ are unsearchable, the task of the New Testament theologian can never be at an end, and in any case every age has its own characteristic thought forms in which the faith once delivered to the saints must be interpreted anew: hence the steady flow of massive volumes continues unabated, until most laymen and many ministers begin to find the sheer weight of bibliography daunting and overwhelming. Dr. Hunter has done a real service to the Church by writing this short and simple introduction to the greatest of all subjects.

JAMES S. STEWART

THE FOURTH GOSPEL AND THE JOHANNINE EPISTLES

Numbers 13 and 14 in 'H.M. Printers' Annotated Bible Series,' *The Gospel according to St. John* and *The Epistles General of John*, have recently been contributed by Professor F. C. Grant of Union Theological Seminary, New York (Harper Brothers, New York, and Eyre and Spottiswoode, London; 6s. net each). The first booklet treats the first twelve chapters of the Gospel and the second the remaining chapters and the three Epistles. It may be recalled that No. 7 in the same Series, 'The Gospel according to St. Mark,' was reviewed in these columns in July, 1953. The Series is described as an attempt to convey 'all the new information regarding the history and interpretation of the Holy Scriptures as a result of fifty years of philological study and archæological and historical research.' This is an ambitious undertaking. By a skilful use of reference signs the text of the writings is expounded briefly and concisely so that the commentaries are informative for purposes of quick reference. The text expounded is that of the Authorized Version and full attention is given to the alterations which textual criticism has made necessary.

Professor Grant is well known in Great Britain, especially as the author of 'The Growth of the Gospels' [1933] and 'The Earliest Gospel' [1943], as well as by his commentary on St. Mark in 'The Interpreter's Bible' (vol. 7). It may be said at once that he has written a useful and valuable commentary. The comments are concise, lucid, and always competent. It is impossible in this review to chronicle many of the numerous points of interest. Among these may be noted the endorsement of the view that the Prologue is probably taken from some early, perhaps pre-Christian, hymn to the Logos. Professor Grant points out that in the first chapter ten of the Divine titles of Christ, chiefly the old traditional ones, are introduced. He is inclined to think that the phrase, 'for salvation is of the Jews' (4^{22}) must be a surviving clause from an earlier Jewish-Christian source or a later gloss. He renders 14^{2} by 'Would I have told you that I go to prepare a place for you?', and observes, 'So far as we know, no cult-god or goddess in the Graeco-Roman world had died *for* his or her fellow-men or had called them *friends*.' Of ch. 21 he says, 'The appended chapter is in the same style and diction as the rest of the Gospel, and cannot be viewed as a later addition by someone else than the author,' and he agrees that 'there is no significance in the choice of verbs for *love*.' In commenting on 1 Jn 1^{1-4} he suggests that a hymn is quoted.

The most interesting part of the work is the Introduction, which concentrates almost entirely on the nature and character of the Gospel. A single sentence rejects the Apostolic authorship of the Gospel, and a date between A.D. 75 and 125 is accepted, 'preferably to the end of this period.' The question of the authorship of the Epistles is left open.

Professor Grant describes the Gospel as 'a prose poem, a sublime interpretation of the life, death and resurrection of Jesus seen in the light of his divine origin, nature, mission, and destiny.' The Johannine sayings are 'what the eternal

Christ, the Church's exalted Lord, has to say to his church, to the indifferent or unbelieving world, and to the church's antagonists and persecutors in the author's own time.' The Gospel, it is claimed, is 'more like an ancient drama than a volume of prose history'; it is historical as Aeschylus's Persians is historical, or even Shakespeare's Julius Cæsar or Macbeth. It seems questionable whether these radical estimates should be announced so pontifically without adequate discussion, although it must be admitted that the scale of the Series does not afford room for the examination of these and other points of view. It is pertinent to add that those who adopt this estimate of the Johannine sayings, for which there is not a little to be said, ought to address themselves to the problem of the *authority* of a gospel, whose Christ, as Professor Grant says, 'has ever been the Christ of the church's creeds, liturgies, hymns, and devotions.' We cannot expect this question to be discussed in a commentary of a hundred and thirty-two pages, but there is no doubt that it is a demand which readers of this and other recent commentaries on John have a right to make. This opinion does not in any way conflict with our appreciation of the high value of Professor Grant's work.

VINCENT TAYLOR.

RELIGIOUS LANGUAGE

Talking about talk is an old philosophical custom —it dates back at least as far as Heraclitus. In recent years it has become a main concern of many philosophers, and the fashion is spreading to theology. But this is to be welcomed for, as Professor Ian T. Ramsey says in his book, *Religious Language* (S.C.M.; 18s. net), we must recognize 'the importance of logical mapping as a preliminary to Christian controversy or doctrinal discussion.' Of what use is it to write a multi-volume work on dogmatics for an inner circle of initiates if, for most people, the language is unintelligible and, for some, downright nonsensical? Professor Ramsey sees in contemporary logical empiricism a useful tool for the theologian. It can be used to study the structure of religious language, and to give to it a new currency and relevance.

The author begins by considering what kind of empirical situations are religious. He finds that such situations are characterized in two ways. They involve a discernment which goes beyond the mere observation of an objective fact; and they involve a commitment which arises by way of response to the discernment. These situations are complicated and 'odd,' as compared with situations in which we simply observe a public fact. The language which applies to them will therefore be equally 'odd' in its logical structure, even if grammatically it looks like ordinary factual language. The use of religious language is not to convey factual information, but to evoke those discernment-commitment situations which we call religious.

Professor Ramsey then considers some of the traditional ways of talking about God. Typical of such language are models and qualifiers. For instance, in the phrase 'infinitely wise,' we have a model, 'wisdom,' taken from our experience of people whom we know as more or less wise. But the qualifier, 'infinitely,' shows that the model has here an odd currency—it is to be developed until we come to the typically religious discernment or disclosure, to which the response is commitment. From such general illustrations, the author goes on to the language of the Bible and of Christian doctrine. He has some illuminating and sensible things to say on such themes as the Resurrection and the Ascension, and offers an original if debatable exposition of the Athanasian Creed, according to which its clauses are to be interpreted not as metaphysical assertions about the Trinity but as logical rules for discoursing about God.

It is a pity that Professor Ramsey does not pay more attention to the nature of the discernment which is said to characterize the religious situation, and to be evoked by religious language. He usually refers to it in metaphorical language, some of which is not too happily chosen. For instance, he says again and again, 'The penny drops.' This phrase means that the disclosure occurs. But what is the model here? Is it that of a coin being dropped into an automatic machine which thereupon plays a tune or issues a packet of cigarettes? If so, it is a model that needs a good deal of qualification before it can be applied to the kind of discernment which characterizes a religious situation and of which the older theologians were wont to speak, perhaps less intelligibly but more adequately, in terms of the 'inward testimony of the Holy Spirit.'

The whole subject of religious and theological language is one that is likely to receive increasing attention. Professor Ramsey's original and suggestive book cannot fail to have a notable influence on future discussions, and is indispensable to any one who wishes to follow these discussions intelligently.

JOHN MACQUARRIE

WORSHIP

The book, *Principles of Christian Worship* with special reference to the Free Churches, by the Rev. Raymond Abba, M.A., B.D., a Congregational minister (Oxford University Press; 10s. 6d. net),

reproduces the substance of a series of lectures originally given in Sydney. It is very well designed for its purpose, which is to be an introduction to the subject. To those who have kept abreast of the books on worship in non-episcopal churches, such as those of Dr. Maxwell, it will not convey much that is new; indeed it is almost too full of quotations. But for beginners it is admirable. Into its chapters there is packed an extraordinary amount of material about the basic principles and the history of worship, about the ministry of the Word (with some good hints on preaching), prayer, praise, and the sacraments, though it lacks any extended account of the Christian Year. There is a good deal of practical advice, and a select bibliography.

The author's outlook is Biblical, catholic (in the true sense), and reformed, and indeed represents a consensus of the opinions of those who have given serious thought to the subject. Free churchmen, who have often a sense of inferiority about their worship, would, if they followed these principles, have a 'liturgical' life which would stand comparison with any in Christendom. It is only to be regretted that the knowledge available in this field is often so little diffused. The author (using the term 'Free Church' of course in the English sense throughout) refers to the almost complete neglect of Liturgics in the training of Free Church ministers, who, being more responsible than the ministers of other churches for the ordering of the worship which they conduct, are in particular need of such training. This book will help those who are trying to remedy that deficiency.

Some minor criticisms remain. The treatment of Methodism is sympathetic, but not all Methodists take the Northend position. The Collect for Purity is misquoted. The intercessions had better precede the offertory; that they follow it in the Anglican rite is a feature better not imitated. The section on the offertory with its curious reference to Brasenose College ignores the widespread revival of offertory processions; and, indeed, in general the book seems insufficiently aware of the Liturgical Movement in the narrower sense of that term. There is some confusion in the statement that the term 'Fraction' is used comprehensively for the manual acts; and there are other (and probably better) ways of performing the Fraction besides repeating the Words of Institution. But these are minor blemishes, and we wish the book well.

A. Raymond George

ANCIENT SEMITIC CIVILIZATIONS

Professor Sabatino Moscati, of the University of Rome, is one of the most energetic of the world's Semitic scholars, who produces book after book in rapid succession. One of his books, which had already been translated into German and French, has now appeared in English under the title *Ancient Semitic Civilizations* (Elek Books, London; 25s. net). It is a first-class summary of the subject, which deserves a wide circulation, and from it the reader will learn a surprising amount about the Babylonians and Assyrians, the Canaanites, the Hebrews, the Aramaeans, the Arabs and the Ethiopians. The author treats briefly of the history of these peoples and of the archaeological work that has been done in the lands where they have lived, and then surveys their religion, their literature, and their cultural achievements. In the chapter on the Canaanites the reader will learn about the Ras Shamra texts, and in that on the Arabs he will learn about the South Arabian culture as well as about Islamic culture. Despite the brevity of the treatment the impression of a dry summary is completely avoided, and the citations from surviving texts will give the reader the feeling that he has been in touch with these ancient peoples and not merely learned things about them at second hand. All is written in a clear and lively style, and the reliability of the information given matches the attractiveness of the presentation. There are several helpful maps, and a number of good illustrations. As a general introduction to the study of the ancient Near East it could hardly be bettered.

H. H. Rowley

FREE MEN

The courses of open lectures, sponsored by the Faculty of Divinity at Cambridge, have won wide fame through the printing of the series by Whale and Dodd. The 1955 course, now published, with Preface and Notes on books, by the Cambridge University Press at 18s. 6d. net, breaks new ground. The author, Dr. G. Kitson Clark, is Reader in Constitutional History. His book, *The Kingdom of Free Men*, moves beyond the statement of Christian truth to its application in one important aspect of life in the world to-day. We can be grateful for this enlargement of the scope of the lectures.

The main theme of the seven lectures is the relation of 'Christian Principles' to the on-going debate about forms of government. Dr. Clark exposes the current loose and undefined use of the term 'Christian Principles' and attacks all attempts to use it for the purpose of propaganda. The task of giving it positive content is no mere academic exercise, for 'whether they like it or not, Christians must take up their parts in the earthly drama, not only as men but as Christians.' In

the search for definition, Dr. Clark ranges wide over the contemporary scene, with its horrible record of persecution. The exposition of fundamental issues as between liberal and totalitarian ways shows that the greater danger to freedom comes from fanaticism, with its malign capacity to create answering fanaticism. The argument, which at first may seem discursive, does, in fact, move with sure touch to the 'central assertion that the principle of freedom is of supreme importance in human affairs because in it I see the recognition of the absolute value of the independent actions of individual men and women.'

The author expressly declares himself no theologian, but his book gives ample evidence that one who is both Christian man and student of history is able to penetrate deep into the territory of the theologians. There are passages of true insight which increase as he moves to the conclusion: 'So we have reached the end of our journey, and we have arrived at no pleasant place. It is in fact a place of public execution. Yet all human roads lead here in the end. This is the capital of the kingdom of free men, and there, ruling from the gallows, is the king.' It is in line with this that Dr. Clark makes the pregnant suggestion that the words of Lk $23^{33f.}$ ought to be printed, both as a prayer and as a statement of fact, at the beginning of all history books.

MARCUS WARD

Great Bible Pictures, selected by Miss Margaret H. Bulley (Batsford; 25s. net), contains sixty-two full-page reproductions of great pictures with the appropriate Scripture passage, sometimes abbreviated, on the opposite page. The majority of the passages thus illustrated are from the New Testament and the pictures chosen are mostly by old masters, though Blake, Rouault and Henry Moore also appear.

Needless to say the quality of paper and printing are outstanding and the volume is a delight to handle. The only hesitation one might have is about the selection of pictures. At one point we are puzzled. The heading is 'Jesus at the Column (detail)', the artist is said to be Velasquez and the verse given is 'Then Pilate therefore took Jesus and scourged him'; but the picture does not represent the figure of Jesus and there is no sign of a column or of scourging, unless indeed the childish figure shown is supposed to be gazing at the flagellation.

The Armour of Saul: A Reconsideration of the Easter Faith, by Mr. F. H. Cleobury (James Clarke; 9s. 6d. net), is very definitely a book of two parts. The first part is a strenuous and moving and effective demonstration that life with no idea of, or faith in, a life to come is an empty, futile and unreasonable existence. The second part is very different. It deals with all the things in Christian history, and indeed Christian theology, which may be regarded as doubtful and debatable and uncertain in order to prove that the one thing which is certain is the Easter Faith. The writer sets down as one of his objectives: 'Viewing the situation broadly, it is my deep conviction, and one of the objects of this book is to express it, that in our fight against the Goliath of materialism and scepticism there is that in orthodoxy which hinders us as Saul's armour would have hindered David.' Hence the title of the book.

The point of view of the book is expressed in two principles: '(1) that it is possible for honest inquirers to feel doubt about certain features of the traditional view, and that a strong case can be made out for a different view; and (2) that this very uncertainty implies a certainty, namely that these uncertain elements in the tradition are not essential elements in a historical revelation from God. If God meant us to be sure of them He would have over-ruled the process of recording the history so that honest disbelief would be impossible.'

This is a brave and an honest book, but it does seem to us that the writer is prepared to go too far in what he would allow to be uncertain; it is possible in this matter to yield too much ground, and it may be that in this case this author does so.

The late Professor J. A. Bewer was a man of acute critical scholarship and deep personal piety. In the last few years of his life he issued a number of little commentaries which were intended to be extended to cover the whole of the Old Testament. The issues dealing with the Prophets, which were all he lived to complete, have now been collected into a single volume of larger format and cloth bound—*The Prophets* (Eyre and Spottiswoode; 42s. net), and many will be glad to have them in this form. The text of the Authorized Version is printed in full, with brief comments at the foot of the page. The separate volumes have been reviewed in THE EXPOSITORY TIMES (lxii. 107 [January 1951], lxiii. 331 [August 1952], lxiv. 203 [April 1953], lxvi. 366 [September 1955]), and it is unnecessary to say more here than that they are to be welcomed in this new form. There is a short introduction to the whole volume, treating of the historical background of the eighth century prophets, and of the prophets as a whole. This had earlier stood as the introduction to the first part of the Minor Prophets.

Paper Reeds and Iron Pens, by Mr. H. W. Whanslaw (Religious Education Press; 3s. net), is a fascinating book. It deals with the history of

writing from its first crude beginnings down to the time of printing. It tells of pictographs, hieroglyphs, runics, Hebrew and Greek and Latin lettering, the writing of the Hebrew and Greek manuscripts, the black letters of early printing. It tells of the materials of writing—stone, clay, wood, wax, parchment, papyrus, paper. It tells of the implements with which men have written. All this is towards a better understanding of the Bible. The book is at all points profusely illustrated; and the illustrations are always accurate. This is a book which will be invaluable at all levels of teaching. Finally, it must be said that for a book like this the price is astonishingly low.

We have received from the S.P.C.K. a little book published at 6s. 6d. in 1953—*What Do We Mean by Reunion?*, by the Rev. C. B. Moss. It is a reply from the Anglo-Catholic point of view to the Bishop of Derby's 'Problems of Reunion' and it is primarily a very necessary plea for a clear understanding about what sort of unity is being sought. Pages 81 and 82 are very unsatisfactory. The footnote on p. 82 should appear as a second footnote on p. 81, and it has got both the initials of the author and the name of the book wrong. Further, it is not true that Scottish Calvinists 'reordained all bishops and priests of the Roman Communion whom they wished to make Reformed ministers,' nor is it true that the laying-on of hands was not restored till thirty years after 1560. Despite the recommendation of the First Book of Discipline it is doubtful if the laying-on of hands ever entirely ceased and it was certainly reaffirmed in 1578 in the Second Book of Discipline.

Paragraphs for Sundays and Holy Days, by the Rev. David M. Paton and the Rev. John T. Martin (S.C.M.; 8s. 6d. net), is an unusual book. The authors, ministering in English parish churches, were confronted with an old dilemma—that a sermon at a said eucharist destroys the special character of a simple rite, whereas the want of a sermon leaves the communicants without assistance and divorces the sacrament from the word. Accordingly, adapting to the needs of their situation a method used by Dr. Austin Farrer, they have composed brief paragraphs, few of them more than half a page of print, suitable to the successive Sundays and Holy Days of the Christian year, which may be read out in place of a sermon. Whatever its value for Anglican services of the type envisaged, this makes a devotional book from which Christians of all traditions may profit.

Those who made the acquaintance of Florence Allshorn by way of Dr. Oldham's notable biography of her will gladly welcome *The Notebooks of Florence Allshorn*, selected and arranged by a member of St. Julian's Community (S.C.M.; 8s. 6d. net).

Florence Allshorn had a realistic mind, for all that she was a mystic also. She saw clearly the modern dilemma of the Church—'The world is faced with bad news, and yet there is a great Christian Church which is reputed to be the custodian of good news; there is the Church's awakened evangelical concern, and the world's bewildered groping for light, and yet they seem to pass each other in the dark. . . . We have to show them where their groping and our finding meet.' The artists and the poets have a lesson to teach so-called Christian people—'They have first a hunger for search, secondly they find their technique, and to find that they stumble across discipline.' She sees three blazing evils typified in three Biblical characters, and still working in the modern world—Pride, which is typified in the Pharisee; The Lust for Power, which is typified in the Pharaoh; Cowardice, which is typified in those disciples who walked no more with Him.

Florence Allshorn finds five basic laws for the Christian life.

(1) To forsake all you know as yourself and the world for Him and His world.

(2) To have faith in God and Jesus Christ, faith in all circumstances, which is proved by obedience.

(3) To pray for what God's nature wants and His Kingdom needs; not what you want or your nature or your earthly world.

(4) To learn to relate the word and the act so that you receive His word immediately in the soul—the ears of the soul.

(5) To forgive all wrongs against you—past, present and future.

No one can read a book written by a person who lived close to God without being brought closer to God—and therein lies the supreme value of this book.

The Book of the Law: Studies in the Date of Deuteronomy, by the Rev. G. T. Manley, M.A. (Tyndale Press; 12s. 6d. net), contains a number of detailed scholarly points which in the judgment of the author should lead us to think that Deuteronomy is a record of laws and speeches as Moses actually delivered them. All these points must be considered on their merits; but the author is mistaken in thinking that confidence in the Graf-Wellhausen hypothesis 'is giving way' (p. 22): rather, as Professor C. R. North has so admirably shown (in 'The Old Testament and Modern Study,' ed. H. H. Rowley), it is being realized that the facts are immensely more complicated than that hypothesis allowed.

Theology and the Parish Minister

By the Reverend A. M. Gibson, B.D., Ellon

Heresy hunts to-day are largely left to the Communists—which may be a sign of weakness in the Church. That is a moot point. But the author of 2 John, 'the Presbyter,' was in no two minds about heresy and how to deal with those who disseminated any form of unorthodox doctrine: 'Don't let them inside your home; don't even say "how do you do" to them.' C. H. Dodd thinks this was going too far, and asks: 'Does truth prevail the more if we are not on speaking terms with those whose view of the truth differs from ours—however disastrous the error may be?'[1]

But if an extreme attitude towards heresy and heretics is the salient feature of 2 John, and the most debatable point in its brief discussion, there is much more to be gained from the obverse side of this extreme attitude, namely, the Presbyter's repeated emphasis on 'the Truth' (*vv.* 1–4) or 'the doctrine of Christ' (*vv.* 7, 9, 10). This is his main concern really: not so much to warn against the menace of heresy as to encourage the prevailing effect of sound Christian doctrine. The real answer to heresy is—the Truth in Christ. If Christians but hold fast there, they will defeat the heretics. 'Look to yourselves, that you may not lose what you have been working for, but may win your full reward.'

Here, then, is a positive and challenging word for Christian people of all ages, and especially for the parish minister, one of whose great duties and opportunities is to proclaim the Truth revealed in Christ. Heresies are always in the air—superstitions, half-truths, catch-phrases, worldly wisdom and various 'isms' both inside and outside the Church. Only 'the Truth' or 'the doctrine of Christ' will keep the preacher himself from their subversive influence, and enable him to shepherd his flock to the green pastures.

Now this means that diligent theological study must have its essential place in the life and work of the parish minister. This is the implicit bearing of 2 John upon his task. And the present writer would humbly confirm, from his own experience after seventeen years in the Holy Ministry, that theological study, including of course the commentaries, gives authority and substance to preaching, without which it would be as useless as salt that has lost its saltness. Let us note, however, a weightier comment from Dr Friedrich Schumann, at the end of his essay in *Kerygma and Myth*—'The parish priest is not qualified by taking a theological degree, but only by constantly renewing and deepening his study of theology. To study theology means to desire to live in a progressive understanding of the gospel and to devote one's life ever anew to this understanding.'

One of the most trenchant criticisms of preaching ever made is surely that of Stanley Jones in his well-known book, *The Christ of the Indian Road*. 'I have seen,' he writes, 'a good many star preachers visit the East and have their messages translated. After the rhetoric and fine periods had been eliminated as untranslatable there was not enough basis of ideas to go over to be reclothed in another language.' More and more our preaching will degenerate into that barren state unless we pursue 'a progressive understanding of the Gospel' by theological study.

By all means let us use whatever gifts of imagination, oratory, composition, and dramatic art we possess in our proclamation of the Good News. By all means let us draw upon our store of knowledge and culture gathered from the various spheres of literature and life for the illumination of our basic Theme and the application of it as a practical power in the daily business of the world. But, first and foremost, we must know and understand the Gospel itself, the whole Biblical revelation, and conform everything else to the primary task of getting that truth across in its purity and fullness.

To this main affirmation of the basic need for theological study in preaching let us add now three subordinate clauses.

First, it is not enough to know our Bible. The strict 'Fundamentalist' would dissent here, if he were consistent. But, again, if he were consistent, should he not also dissent to preaching itself? Preaching is more than knowing and communicating Bible texts or passages: it involves 'searching the Scriptures,' interpreting their message, and then applying it to the human situation before us. This is something we dare not do with an 'inerrant word of God.' As it is, we dare search, interpret, and preach only under the Holy Spirit's guidance—and this, not the letter of the Bible as it stands, is the Divinely-given safeguard.

A much shallower form of fundamentalism, commoner too, is the kind that fastens on a text or passage for the sake of having a Biblical reference for some 'good idea for a sermon.' As one preacher said to another: 'Oh, I never look up the context

[1] *The Johannine Epistles*, 152 (Moffatt Commentary).

for fear of its spoiling the sermon.' And we may presume that for him the Creeds, the commentaries, and the classics of theology would constitute a quite unthinkable menace to the very possibility of preaching.

The present revival of Biblical theology is a salutary sign of hope for the pulpit—and the pew. Preaching is not the mere art of making sermons and putting them across. In the preacher's heart and mind there must be a 'Kerygma,' which is the source, the subject, and the aim of all his preaching—a Creed, a Theology, a sound Christian Teaching, that Sunday by Sunday cumulatively makes its impact and wins its victory. But if the preacher has let his theology slide into the background, as if it were only a theoretical or academic discipline, what authentic Truth can he dare expound in the Name of the Father and the Son and the Holy Spirit, or how can he ensure that his preaching over the years matures in its essential task and maintains a consistent witness?

Nearly twenty years ago Professor G. T. Thomson, in his inaugural lecture on taking the Chair of Christian Dogmatics at New College, Edinburgh, remarked that he had not infrequently had the misfortune to be in the pew when a sermon was preached in which not one, but several, fundamental tenets of the Faith were stupidly overturned or set aside. It is all too easy to do this if we are anxious to preach a good sermon, but careless about our theological grasp of the subject. Simple enough to find a text or choose a passage—but what happens then? If we impose our own ideas upon it, it will be sheer abuse. Ours is to submit our minds to the text, to its inherent meaning, and to its theological implications. Then it will preach its own good sermon through us.

Second, it is not enough to be converted. 'I have never been to college,' cried the street-corner evangelist, 'but I have been to Calvary.' And no Christian would deny that claim to qualify as a preacher. It must be the first claim of every preacher. We can preach without having been to college, but we can never preach without having been to Calvary and there surrendered ourselves to Him who loved us and gave Himself for us. Nevertheless, having done so, we can progress in preaching well beyond the limits of the street-corner evangelist. For he *has* his limits it must in all honesty be admitted. This is partly what James Denney implied in his shrewd comment—'If evangelists were our theologians and theologians were our evangelists, we should be nearer the ideal church.' In this connexion too we may recall St. Paul's departure into Arabia upon his conversion and his call to be an Apostle. 'However clearly he may have heard the summons to apostleship,' says Dr George Duncan,[1] 'Paul would not have felt impelled to answer the call unthinkingly and without preparation.' And while perhaps we may not equate going to college and the continued pursuit of theological study with St. Paul's period of spiritual retreat, our ministerial training and later development in theological thought are at least a part of that spiritual discipline. Moreover, St. Paul's Letters, the Gospels, and the other New Testament writings—forming an authoritative theological corpus for all time—are evidence of the essential need for theology as the indispensable handmaid of the Gospel.

Third, it is not enough to have a theological course or pursue theology with a purely intellectual interest. On this point we may well hear again from Dr. Schumann: 'The understanding we are seeking is present only in so far as it takes shape in the actual course of our work. That is why theology is never the object of a departmental study which can hand on assured results. Theology is possible only as a stimulus to press on with the work of a life-time.'

There is a view of theology which is uplifting and exhilarating. They are far off the mark who deem theology an academic concern, dry and ponderous, and only for such as are fitted for intellectual subtleties or the solution of scholarly problems. Nor is theology a narrow, confined or exclusive field of knowledge and interest. It is, like science, medicine, or philosophy, a part of human life; and because God is its supreme Subject, both as Revealer and as Revelation, we may say that theology is the basic study in human thought—concerned with the beginning and the end of all existence. Moreover, since it is so, we cannot stop being theologians at any point. We may stop deliberate study of theology—but we still continue to think theologically and act theologically, only in a careless and feeble manner. Whether we like it or not we are theological creatures by nature, and implicitly or explicitly we think in theological terms—even if we are atheists. Atheism is a form of theology too.

The important thing, then, is to be deliberate and diligent theologians. For the preacher this is vital: otherwise his preaching will become theologically weaker and more and more defective. He will not cease to preach theology, but will preach bad theology, and then worse. Thus a theological course in itself is obviously not enough, even with a B.D. at the end of it.

One more point may be made. It is the *quid pro quo* of what we have been emphasising about the need of the parish minister for theology. The parish minister can test and correct theological

[1] *The Epistle to the Galatians*, 30 (Moffatt Commentary).

thought as nobody else can—just because he is closer to the life and work of humanity in this world than the full-time scholar. Theology must preach. There are theologies that will not preach, and must therefore be discarded. After all the core of all true theology is the ' Kerygma '—' the thing to be preached '—as modern scholarship has so well brought out. We parish ministers, then, must give heed to theology, not only for the sake of sound preaching, but also for the sake of sound theological thinking. As preachers we have a contribution to make in the theological field that no others can supply. Theology is to-day certainly having effect upon preaching. Nothing could be spiritually more healthy than that modern preaching should have its repercussions on theology.

Paul's Certainties

I. God's Promises are Sure—Romans iv. 21

By the Reverend William Neil, B.D., Ph.D., The University of Nottingham

The fourth chapter of Romans could hardly be called one of the great chapters of the New Testament. Nor is it one which would be immediately intelligible even to an attentive congregation if it were read as a lesson. Yet it is a chapter which has profound significance for the Church, since it is concerned among other things with the question of whether we are but a by-product of Judaism or whether we are the real inheritors of the legacy of Israel.

Are Abraham and the patriarchs, Moses and the prophets merely by courtesy part of our heritage, and do we feel uneasy about the place of the Old Testament in our worship and in our theology? Or do we reckon that the story of the People of God from Abraham to the present day is one story, our own story, and that in the marvellous providence of God the promises made to Israel are fulfilled in a new and greater Israel of God which transcends race and culture?

Paul is bent on showing that to achieve the right relationship to God does not depend either on our being born members of a particular nation or on any frenzied attempt to gain merit in the sight of God by virtuous conduct. This right relationship is something that only God can make possible. It comes about when we commit our lives to His service in response to His summons to us through Christ. But this was not what Paul had been brought up to believe, nor were his compatriots ready to admit it.

For a Jew, salvation was assured through being born into the Chosen People and under the Law. Instead of simply dismissing this as a fallacy, and thereby leaving Christianity without roots as an inexplicable religious phenomenon, Paul as a Christian Jew himself has to find room for the concept of a Chosen People and for the prophetic heart of the Law within Christianity.

Abraham thus becomes a figure of primary importance. He was party to the first covenant with Israel as the People of God. And he was prior to the promulgation of the Law. If, therefore, he could be shown to be the ' type ' of the member of the Israel of God, independent of racial privilege and exemplifying the right relationship to God, he becomes thereby not merely the Father of Israel in the narrower nationalist sense, but the Founding Father of the People of God.

Paul finds his answer in Gn 15^6 (LXX) ' And Abraham believed God and it was reckoned unto him for righteousness.' The particular way in which Abraham's belief manifested itself, according to the Genesis story, was his implicit faith that what God promised He would fulfil. Here was this aged patriarch without a legitimate heir yet God had promised him a progeny as numerous as the stars of heaven. He was to be the father of a great nation that would occupy the land of Canaan. Nothing seemed less likely yet Abraham ' believed in the Lord.' It is clear from the narrative that this was no ' blind ' faith but a faith based on Abraham's previous knowledge of God's providence. He who had called him from Ur of the Chaldees and from Haran could not have done so without a purpose. That purpose was more than the creation of another Middle Eastern nation. The heart of the promise was that this people which was yet to be would somehow be a source of blessing to ' all the families of the earth.'

Abraham's faith then was based on his knowledge that God was using him for some great and glorious purpose which he could only dimly grasp. It was this that made him willing to believe that somehow, despite his childless state, God would accomplish it. This incident in Genesis is taken by St. Paul to be typical of Abraham's attitude as a whole which made him acceptable to God

He became the 'friend' of God (Is 41^8) not for any meritorious acts, still less because he was within the magic circle of Jewry.

Paul, therefore, goes on to point out that Abraham was in this state of being accepted by God before he was circumcised (cf. Gn 17). Circumcision was thus not the outward sign of the People of God as the Jews maintained since the promise was made to Abraham that he should be the father of all who shared a like faith, before this ritual act set upon him and his physical progeny the outward seal of inward obedience. This inward obedience, however, this right attitude to God, is not confined to those who share the mark of the Jew. The Gentiles, too, may come to look on Abraham as their father, as the foundation member of the People of God, in so far as they partake of the same quality of faith. Believing Jew and believing Gentile are one in tracing their spiritual ancestry back to Abraham.

The Apostle does not dispute the fact that Jews may regard Abraham in a peculiar sense as the father of their race. But in the case of believing Jews it is a double paternity that they acknowledge in Abraham. There is the fatherhood which they recognize in him as First of the Circumcised, but, more important, there is the fatherhood which makes him First of the Faithful. The promise that the world would be blessed in him and his children did not refer to their common acceptance of the Law but on their common attitude to God. Abraham's family therefore embraces a far greater progeny than the children of the Law. Faithful Jews and faithful Gentiles are all children of the promise which was made by God to their common father.

The promise to Abraham is expressed in various forms in the narrative of Genesis, but the elements are always the same. Its fullest expression is in ch. 22^{17}, 'In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed.' Could this promise have depended on the fulfilment of legal obligations, upon the meritorious acts of the father and children of the Law? Surely not, replies St. Paul. This promise was a free gift of God, with only one condition, namely that it should be accepted in the same spirit of trusting response to God as Abraham himself had displayed. The whole idea of a promise and one's belief that it will be fulfilled falls within the province of faith. If the fulfilment of the promise had been made dependent on the fulfilment of the Law, the terms faith and promise would be meaningless. God's gift would not then be a gift but a *quid pro quo*.

Moreover the moment we begin to talk about Law we are in the province of God's wrath, which is the inevitable result of sin. Law and the failure to keep it implies punishment within the context of Divine justice, but when we are speaking about God's promise we are moving in a different sphere. Here we are not concerned with sin and its consequences but with God's grace and *its* consequences. The whole area of reference into which the idea of God's promise falls is one which includes such other ideas as His love and our trust, but not our sin and His wrath. That is the area covered by Law. God's *grace* giving rise to His *promise* and evoking our *faith* belong together just as surely as the triad of God's *wrath* which is evoked by our *sin* against His *Law*.

When God changed Abram's name to Abraham He made him the 'father of many nations' (Gn 17^5), progenitor of all the Gentiles. This could only have been possible if the whole question were a matter of faith and not of Law. Abraham's circumcision which bound him to the Jews could not make him 'father of us all.' Only his faith could do that, his trust and confidence in God which we children of 'many nations' may share.

Paul now turns to the specific point which he takes to be the supreme example of Abraham's faith. He believed that God could, if need be, bring life from death, and although he himself and his wife by reason of age were both well past the normal procreative functions he never lost hope in the promise that they should yet be the parents of many. And this in the event he and Sarah were enabled to do by recovering their lost vitality and through the birth of Isaac becoming the ancestors of a great people. But this physical ancestry was only the foreshadowing of the far greater spiritual progeny which Abraham's faith conferred on him. The faith that enabled him to beget Isaac was of a quality which fitted him to be greater than the Father of the Jews and made him father of believing Gentiles as well.

This quality of faith, trusting God against all appearances, believing beyond all human hope that somehow He would open up the way to fulfil what He had promised, was the great merit of Abraham that made him so acceptable to God. Such a faith, says Paul, is still to-day the way to the right relationship with God. It means taking God at His word, believing that what He promises He will indeed perform.

For us it is easier than it was for Abraham because we have the salient proof of God's power to bring life from death in the resurrection of our Lord Jesus Christ. Through His death and resurrection we are all, Jews and Gentiles, delivered from the realm of Law, with its inevitable punishment of death for our sins, into a new order where

by faith we are gathered into a greater fellowship of the People of God. We, members of 'many nations,' live together with Christ in the new humanity into which are mystically incorporated the saints of Israel who shared Abraham's faith and who with us look upon him as in a real sense our Founding Father.

The background against which we may profit from what the Apostle says to us about God's promises and our faith in them is therefore the exhilarating concept of the historical People of God, a concept which not only links up the Christian Church with patriarchs, kings and prophets, giving us as members of our fellowship Moses and Isaiah, Psalmists and Wisdom Scribes, but which also offers us Jerusalem as our holy city and Israel's hallowed sites in the Holy Land as part of our heritage.

We may feel that Paul's argument in this chapter of Romans smacks at times of the rabbinical schools, but unless we can share his insight into the essential kinship of Abraham with ourselves, it is difficult to see how the Old Testament can become anything more than a treasure house of sacred song and religious inspiration. To make it part of our own story, part of the fabric of the Church's history, we must with Paul learn to distinguish between Israel after the flesh, which produced Judaism and all the restrictive legalism of post-exilic law, and the Israel of God, which springs from the true heart of the Old Testament faith, and carries us back from Christ through the insights of the great prophets to the Covenant with God at Sinai and beyond that to the faith of Abraham.

For this Abrahamic type of faith is, as Paul clearly saw, the basic element in our approach to God. The author of Hebrews, in his great recital of the Roll of Honour of Israel (He 11), describes faith as 'confident assurance in what we hope for, being certain of what we cannot see.' When he comes to Abraham in his list of heroes (*vv.* 8–12) he evidences this attitude as the *leit motif* of the patriarch's life. It was this confidence in God's providence that made him respond to the summons to leave his home and go out into the unknown, not knowing whither he was bound, knowing only that he had put his hand into the hand of God.

He was content to spend his days as a wanderer in the land which had been promised him and his heirs as their own. It meant little to him that he lived in it as a nomad with no fixed resting-place because his faith could see beyond the things of the moment to the ultimate fulfilment of God's promise in His own good time. Like Paul, the author of Hebrews cites his belief in the unlikely birth of Isaac as yet another example of how Abraham displayed a quality of faith which entitled him to belong to the supra-national People of God.

What lesson may we take from all this? Surely through this whole chapter of Romans and the references to the Genesis incidents we are being taught that to trust in God is the basic demand made upon us alike by our Lord and by the Old Testament. It is the foundation stone of the City of God. For us as Christians it means that we do not trust in some one remote and inaccessible but in some one we know. 'God's promises are sure,' says the Old Testament, but the New Testament adds 'and doubly sure through Christ.' The New Testament would say to us 'Look at Abraham, who put his life, his hope, his future in God's hands because he believed that God had made a promise and God could not lie, but we have heard God speak promises with His own lips, we have heard the Father's voice in the words of the Son.'

The promise to Abraham has already begun to be fulfilled. 'I will bless thee and multiply thy seed'—in every land on earth the People of God, the spiritual children of Abraham, read of his faith and profit by his example. 'Thy seed shall possess the gate of his enemies'—beaten and battered, hunted and persecuted, the Church, like the Jews themselves, 'lives to stand over the graves of its persecutors.' 'In thy seed shall all the nations of the earth be blessed'—whatever follies and failures may be laid at the door of the Church throughout its history, only its bitterest enemies would deny the light and healing that have streamed from its devoted servants in education, in social reform, in hospitals and all work of mercy.

So, too, have the promises of God in Christ been fulfilled in the experience of all who have shared Abraham's faith. Where two or three have been gathered together in Christ's name they have found that He was in the midst of them as He promised He would be (Mt 18^{20}). They have found that, as He said, He has not left them comfortless (Jn 14^{18}) that He comes and makes His abode with them (Jn 14^{23}). In the strength of His promise that the gates of hell would not prevail against His Church (Mt 16^{18}) martyrs and missionaries have proved His words to be true.

So like Abraham who believed the promise of God despite all appearances, because he knew already what God had done, we know by the same token that we are on a journey which has its end not here but in the presence of God. Like Abraham we are looking for 'the city which hath the foundations, whose builder and maker is God' (He 11^{10}), and for our assurance we have Christ's two great promises: 'Lo, I am with you alway, even unto the end of the world' (Mt 28^{20}), and 'I go to prepare a place for you . . . that where I am, there ye may be also' (Jn 14^{2-3}).

In the Study

Virginibus Puerisque

Diesels

By H. F. Mathews, M.A., Ph.D., Alsager, Cheshire

'For the love of Christ constraineth us.'—2 Co 5^{14}.

We have the new diesel railcars working on our line now. Have you travelled in them? Sleek and warm and green, plenty of window space to see the countryside, terrific acceleration between stations, much cleaner for passengers and crew—they are a great success. Our booking clerk tells me that fifty per cent. more people are travelling by rail since they were introduced. They are a bit noisy, perhaps, but *you* wouldn't worry about that.

I suppose *you* know all about the way they work. You will have crawled over the engine of a diesel four-ton road waggon. Or, if not, you will have had your own tiny diesel engine for powering your model aircraft ever since you were so high. But, in my ignorance, I have only just found out about diesels. Apparently there is no ignition spark conveyed to the cylinder to ignite the gas and drive the piston. One stroke of the engine compresses the air in the cylinder to such a degree that it gets very hot. Then, at the exact moment of high compression, a stream of diesel oil is injected into the cylinder and the heat explodes it. Down goes the piston, and 'Bob's your uncle.' You bottle up the air tightly enough and make it do the work of exploding the fuel. That's wizard!

But, now I come to think about it, I learned something like that at college. It wasn't connected with diesels, though. It was when we were learning about the instincts and emotions which make us human beings act in certain ways, if we let ourselves be ruled by them. Apparently, when we get violently angry about something, or annoyed with somebody, our ductless glands arrange to inject extra supplies of energy-giving sugar into our blood. With that source of power we are ready for anything. In fact, there may be an explosion at any moment. If we are not careful, we shall lose our tempers or land out with fist or tongue—and before very long we shall be kicking ourselves for being such fools.

Now take a look at that text. Paul knew all about getting 'boiled up' inside. He was no more patient than most of us. In this very paragraph he is speaking about being beside himself. But he had learned one of the mighty secrets of the New Testament. It is that our animal instincts can be held in check by the love of Christ. When we let Him rule our lives, He can throttle down that jealousy, or hatred, or bitterness. We are just not strong enough to do it ourselves. But every one who has become His man has known how strong He is to help in that way. Let Him do it for you.

But have another look at the text. Is that all it means? Go back to our diesel principle. 'Compress,' 'inject,' 'explode'—those were the words we used when we were talking about it. That word 'constrain' is surely second cousin to two of them at least. It means forcing power into a confined space. You can buy a bottle of diesel oil and keep it in your aero kit, and it won't do any harm if you are careful with it. It is compressing the air and injecting the oil that causes the explosion.

Many of us Christians seem to be pretty harmless creatures, too. We believe in God all right. We can give a convincing account of the things that Jesus did on earth. We might even be able to churn out a few dates of Old Testament kings and prophets. But that is not being Christian. When the Day of Pentecost was fully come, those very ordinary disciples were possessed with a new power. They were Christ's men, and all the world had to be won for Him. The Sanhedrin might oppose them. They might find themselves in gaol. But—if we take the other way of reading Paul's words in our text—'the love of Christ injected power into them.'

I was once asked to go to a grammar school and talk about the meaning of the Cross. It wasn't the Head who wrote, but a member of the lower sixth. I talked for a little, and then came the questions, thick and fast, for an hour and a half—real questions, deep questions. At last I escaped to the calm of the Head's study, and he grinned at me as I wiped my brow. I asked him how it had happened that such enthusiasm was shown by so many. 'It's a girl who came a couple of years ago,' he said. 'She seems to have got something; and it's catching.' I think I know what it was. It was what Paul was talking about in this text, and there's power behind it.

Poor Robin

By the Principal J. Ithel Jones, M.A., B.D., Cardiff

One morning the B.B.C. news-reader suddenly became quite human! After giving the very low temperatures, he went on to say that birds find it extremely difficult to get food during this time of hard frost and would listeners please remember to put out crusts and other scraps for the poor

dears. (He didn't let himself go quite enough to call them ' poor dears,' of course.)

Now I don't suppose you boys and girls needed to be told by the B.B.C. to feed the birds. If your experience is like mine you have already lots of friends in the garden—robins, tits, sparrows and starlings. (Though, I must confess, it has been very difficult to keep on good terms with the starlings. Why do they quarrel so ?)

It's good to make friends with God's little creatures. It is said that that wonderful man, St. Francis of Assisi, once preached to a congregation of birds. He called them ' my little sisters ' and the story goes that they would not fly away until Francis had given them his blessing. Do you ever talk to the birds ?

Indeed, one of the B.B.C.'s most original and popular gardening experts, Fred Streeter, tells us that we should talk to plants when we put them in the ground ! You may have seen him on television half-close his eyes, screw up his nose and say in that irresistible way ' Press 'em in firmly and ooh—don't forget to talk to 'em.'

I haven't come to that yet, I'm afraid. But I must confess I do talk to the birds. I have a feeling Jesus talked to them, too. He certainly talked a lot about them. When He wanted to teach us lessons of trust in our Heavenly Father, it was to the birds He turned. They don't fuss and fret, Jesus said, and yet God feeds them. Because they are His creatures, not one of them falls from a bough without God. And we are of more value than the birds. We have no need to be over-anxious.

But when we say God looks after us, we must realize that He does it usually through other people. We sing at Harvest time that all good gifts around us are sent from heaven above. That is perfectly true. But these things, our food and clothing, don't drop from the sky. They come to us through Father and Mother.

And sometimes God needs our help to feed the birds. All food comes from Him, but in hard, frosty weather it may come by way of our breakfast-table.

The Christian Year [1]

First Sunday in Lent

Articulate Praise

By the Reverend T. R. Milford, M.A., Canon and Chancellor of Lincoln

' O all ye Works of the Lord, bless ye the Lord : praise him, and magnify him for ever ' (*Benedicite*).

It seems a curious custom to substitute this joyful outburst of praise for the Te Deum during Lent. At the time of the first English Prayer Book it was regarded as virtually one of the Psalms and already had its place in the daily services, and like the other alternative Psalms was put in to give the Christian canticles a rest. We can be glad of it as helping to put our Lenten services in the very widest setting.

For as the Bible sees it, when man worships God as his Creator, he is taking part in an activity which involves the whole created order. So ' in the year that king Uzziah died ' the young Isaiah ' saw the Lord high and lifted up, and his train filled the temple, and above him stood the seraphim crying, Holy, holy, holy is the Lord of hosts : the whole earth is full of his glory.' It is as if Isaiah suddenly saw the meaning of what went on in the temple. The worship there was the window through which he saw into the worship of the whole creation ; for those seraphim veiling their faces and feet are simply worship made visible. And at the very end of the Bible John on Patmos saw it again, the four and twenty thrones and the four living creatures and all the saints crying ' Worthy art thou, our Lord and our God, to receive the glory and the honour and the power : for thou didst create all things, and because of thy will they were, and were created.'

The whole created order shows forth the glory of God, and man is part of the created order, but made in the image of God, and so he stands on the Godward side of the creation, and when he rises to the height of his calling he is the high priest of creation, and when he worships makes articulate and conscious the showing forth of God's glory, which is the fulfilment of the purpose of the created order. And as standing on the Godward side of Nature, man exercises dominion over Nature not to show forth his own glory but to show forth the glory of God.

This is what we express in poetical imagery when in the *Benedicite* we call on the seen and unseen powers of Nature to join us in our worship. But what actually does it mean ? ' The heavens declare the glory of God ; and the firmament sheweth his handywork.' But as far as we know their showing of His glory is unconscious. The heavenly bodies go through their impressive but limited performances without choice or the possibility of rebellion. The planets circle round the sun and the electrons round the nucleus, because, well, space is like that. By so doing they declare the glory of God. To whom do they declare it ? In the first place to the Divine mind which made them, and which by its thinking of them keeps them in being ; and, then, in a richer way, when reflected in some other mind which is moved by them to wonder and to worship, to reverent study, and to love. To the astronomer

[1] For the sermon in the series the ' Paradoxes of our Ministry,' by Mr. Stewart, please turn to the Fourth Sunday in Lent.

they reveal the supreme mathematician and to the artist the supreme artificer.

Many of the beauties of inanimate Nature are dependent for their existence on a finite mind with sense to observe them. The moon is only crescent to the eye that sees it; the roaring of the torrent and the rushing mighty wind are only actual to the hearing ear. How much noise does a sun-spot make? is a meaningless question. It is as if Nature herself were not complete, could not reveal what she is capable of, without the mind of man, to see, and hear, enjoy, rejoice, and, if he will, to praise.

And now, having the clue in our own conscious experience, should we not add that the full meaning and glory of the inanimate order is revealed and reflected in the animate? The glory of the soil is that it is capable of bearing plants. Fishes and birds reveal the possibilities of sea and air. And with some dim ancestral sense of the mystery behind us and within we acknowledge our kinship with prehistoric men, with their half human forbears and ultimately with the dinosaurs and all the incredible multitude of creatures who for hundreds of millions of years were the most advanced inhabitants of the earth. Yet the dinosaurs never learned to sing, failed to adapt themselves to change, and became extinct when conditions no longer favoured them.

Nature herself does not by any means everywhere reflect the glory of a loving and omnipotent Creator. St. Paul actually describes it as subjected to vanity, groaning and travailing together until now, waiting for the manifestation of the sons of God. There is more than a hint here that the rest of Nature is somehow thwarted and imperfect until man rises to the height of his calling and the greatness of his opportunity, controlling other things and subjecting them to ends higher than they themselves could arrive at. Gardens reveal what beauties plants are capable of under man's intelligent control; crops and animals bred for food support a higher life than their own. Artists, musicians and the radio engineer elicit entirely new beauties latent in various systems of vibration; when Bach has dealt with it the air erupts with praise.

Yet here, too, is a deeper tragedy and shame than any Nature by itself could show. We have not used our power over Nature for God's sole glory and therefore not even for our own true good. We have ruined, exploited and debased it. O ye dust bowls and smog, bless ye the Lord; O ye hydrogen bombs; but they can't do that, they deny Him.

And so it is in man's own nature that the crux of the matter lies. 'O ye holy and humble Men of heart, bless ye the Lord, O ye Spirits and Souls of the Righteous, bless ye the Lord.' And so they always have and always will.

And the selfish and the proud, the hard-hearted and rebellious, those who are full of malice and resentment, can not bless the Lord; so far from praising and magnifying Him for ever everything we do when we are like that, everything we say and are, denies Him and says I will not worship, love, or trust in love. And when we are like that our very world denies Him too, the beauty in it is illusion; other people, or so we believe, are always trying to do us down; we cannot hear the symphony of praise or see the glory of God in the things that He has made; we hear the echo of our own complaints and see the world as if painted by Hieronymus Bosch.

But the people of Israel, whom the Lord has redeemed, they can praise the Lord. And where they are the desert blossoms like the rose, the contradictions of the natural order are reconciled, or shall be—'the wolf also shall dwell with the lamb . . . and a little child shall lead them. . . . They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.' This at least was the prophet's hope, and in the New Testament we are given a foretaste in the miracles of our Lord of how redeemed and obedient Nature would behave. And still, as if to remind us that it cannot completely work out here, the lion's inside is not adapted to a vegetarian diet; it will require a new creation, a new heaven and a new earth, adequately to show forth the glory of the Lord.

But meanwhile we have the first fruits of the Spirit, a first instalment as it were. And any one who sees the beauty of a natural object and rejoices before the Lord, any one who delights in bird or beast or flower, any one who helps these things to grow, and weeds a garden or in any way brings order out of chaos; any one who makes a thing of beauty or of genuine use, who grows or cooks a vegetable as it should be grown and cooked for the support and nourishment of God's children; still more directly, any one who sets forward harmony and love among men, and takes part in the work of redemption; all these in various manners and degrees are making articulate the symphony of praise. Man is the priest of creation; Christ is the great High Priest of all mankind. And so, not as we are by nature, but as what Christ has already begun to make us, we offer and present ourselves, our souls, and bodies. And with ourselves we offer all that has gone to the making of our race, all that sustains us now, and all that we can enter into and delight in, the pains and troubles, too, that come our way. All things in heaven and earth are ours, and we are

Christ's, and Christ is God's—that God may be all in all.

'O speak good of the Lord, all ye works of his, in all places of his dominion: praise thou the Lord, O my soul.'

Second Sunday in Lent

Believing is Seeing

By the Reverend Professor Donald Macleod, M.A., Th.D., Princeton Theological Seminary, New Jersey

'And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha.'—2 K 6^{17}.

Every one is familiar with the old maxim, 'seeing is believing.' And many a time, I suppose, you and I have dismissed some one with a tone of finality, 'I'll believe it when I see it.' Now this attitude is not entirely wrong, because sometimes the facts do not justify any other response.

The danger in this attitude appears, however, when it becomes the philosophy by which you try to live. Then inevitably you become a creature who shuns adventure, or even like doubting Thomas, who, when the rest of the disciples were about to burst upon the world with the Good News of the Risen Lord, demanded, 'except I shall see. . . . I will not believe.' But the greatest peril in this attitude is that it is simply not big enough for these times. The man who goes out to meet the demands and responsibilities of this twentieth-century world with a slogan, 'Seeing is believing,' will do for life nothing that is revolutionary or worthwhile. As Dr. Ralph W. Sockman has put it: 'The best and greatest things in life have been seen by those who first believed.' In the same sense, great times demand great believers. Not believers like the two Hollywood actresses Merrill Abbey tells about who were discussing horoscopes. One actress said to the other: 'I didn't know you believed in astrology.' 'Oh, yes,' replied the other, 'I believe in everything a little bit.'

Our text comes from a striking incident in the life of the prophet Elisha. It happened away back, at least nine hundred years before Jesus came, when the King of Syria was plotting a campaign against Israel. One of the key men whom the Syrians were eager to liquidate was Elisha. Under cover of darkness, the great hosts of the Syrians surrounded the city of Dothan where Elisha was staying and awaited the dawn to execute their plan. Early in the morning, however, Elisha's servant went out upon the wall and he was petrified by the sight of the banners and bristling columns of the Syrians. His wonder turned to panic and he fled to Elisha. But with the confidence of one whose faith was sure and strong, Elisha prayed a simple prayer, 'O Lord, I pray thee, open his eyes that he may see.' So the Lord opened the eyes of the young man, and 'he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha.'

Here, in a dramatic situation, two principles appear side by side. The young servant was an example of 'seeing is believing.' Elisha, the old man, was an example of 'believing is seeing'—that illumination of soul that comes not by mere intellect alone.

But where does this whole matter touch us vitally in the daily pursuits of life?

1. *If you believe greatly, you will see what is life's real security.* Like Elisha's servant we believe God in the usual, superficial, conventional way; and then, when life shapes into a crisis, we collapse in panic and cry, 'What shall we do?' Dr. Halford E. Luccock of Yale has said that these are times of panic when 'worries and fears roll off the assembly line of the mind.' The late Eugene O'Neil said that the theme of our day is 'the death of the old God and the inability to find anything to take its place.' Indeed our contemporary state of mind with its aching loneliness and its appalling growth of insecurity, is due to the fact that we are no longer great spiritual believers whose eyes can pierce the seen and catch glimpses of the security of the unseen. J. B. Priestley, in his book, *Angel Pavement*, tells of a clerk who had a secure job in the City Hall. Outwardly he appeared to be at ease, but inwardly he was haunted with the fear of losing his job. And Priestley writes: 'He lived in a world from which gods had been banished, but not the devils.'

How different it is when we believe greatly in a God who reigns as Sovereign above and beyond the insecurity of this little world. If we stake everything upon Him and, like the prophet Elisha, believe that the unseen is for us more than the seen is against us, we will see a pattern, purpose, and security in life that is being wrought by God who is concerned for us.

2. *If you believe greatly, you will see what are life's real horizons.* Leslie Cook tells of a Spanish girl who was making her first trip to London. The nearer the train drew to the heart of the city, the more congested and crowded became the streets and houses. Suddenly she began to weep, and said, 'These people have no view.'

And this is our failure too; we have no horizons any more. And the reason is that we have turned from God to self. What is more, this weakness has got into so many areas of our life that all

our plans and programmes, social, political, and economic, are framed as if man were made only for the here and now. John Short tells of seeing a seagull one day trying to wash itself in a tiny bird-bath in the garden. How utterly ridiculous it looked! A creature made for soaring against the roaring wind or skimming the rolling waves of the ocean, trying to conform to the dimensions of a tiny bird-bath. And we shall ever be doing something like that until we believe that God intended man for greater things, broader horizons, and a destiny as children of His love.

3. *If you believe greatly, you will see the nearness of your spiritual resources.* In these days we are apt to classify or label people very superficially. People are, to us, either Presbyterian or Methodist; Republican or Democrat; Liberal or Conservative. But in this way we are always missing the real distinction. There are only two divisions: those who see and those who do not see. Ask the man in the street if he believes in God, and in all probability he will reply indignantly, 'Why, of course, I do!' But then draw him out in a discussion about his God and he will likely tell you about religion in the old days or about a vague hope in the hereafter. Unconsciously he puts himself in the category of those who do not see. But the man who is near Him to-day—a God whose moral order touches his conscience and urges him to stand for what is right; a God whose care and love undergirds his life, and hence he is unafraid; a God with whom he begins the day in prayer, and a God who walks beside him everywhere he goes—this man believes greatly, and he always sees his spiritual resources near at hand.

When Sir Ernest Shackleton returned from his Antarctic explorations he told how the intimate presence of God was felt by him and his men. He said: 'Bending above the oars, or struggling through the snow, or battling across the ranges, always there was with us Another. He made the difference between triumph and disaster. He brought us through.'

THIRD SUNDAY IN LENT

The Guerdon of Light

BY THE REVEREND R. LEONARD SMALL, D.D., EDINBURGH

'I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.'—Jn 8^{12}.

How true it is of Jesus Christ that 'His reward is with Him.' Here He makes an offer, a promise, rather He gives a guarantee that any one who follows after Him shall not stumble or grope in darkness but shall live his life in the light. An aircraft is coming in to the landing field. Now out of the dark and mist the pilot sends out his appeal: 'Guide me in to the flare-path where safe-landing can be found.' A blind man in the busy heart of London startles the passing crowd by crying out, as he clings desperately to the railings of a church: 'For God's sake, some one tell me where I am. I'm lost.' Hosts of people have lost their bearings; they do not know where they are. Some have lost the place morally, their standards have slipped little by little. Some are lost and bewildered by what has happened to them. Ideas and ideals, purposes and dreams are like a chart and compass that have failed them. Many are lost spiritually, they have no living faith, only a second-hand conventional religion that is no use to them in real situations. Even those who in some measure have kept a vital faith are in constant need of guidance. To live one's life in the light is still one of the greatest rewards Christ offers to any who follow Him.

Christ offers us *guidance in the way of God's purpose for us.* The whole story of His life constantly assures us that there is a purpose in life, that we are not just drifting. The aircraft, dropping suddenly in an air pocket, climbing, slipping sideways, now in brilliant sunshine above the cotton-wool clouds, now plunged in thick darkness, is all the time on a course. But how can one find that course, and stay on it? Sometimes the way is made plain and simple. When a liner is passing by night through the Suez Canal a great search-light in the bows shows the narrow lane of the waterway clear before her, and even when she comes out into the wider waters of the Bitter Lakes the pilot in charge still knows to a yard where the deep water lies. But it is not ever thus, for the way of God's purpose is often dark and confused. What does God give us then for guidance? He gives us the gift of reason, to think the thing through calmly and sensibly. He gives us conscience that so often will tell us, if we are prepared to listen: 'This way you ought not to take.' Sometimes God guides by opportunity, He opens up one way only and closes all others. Above all, He guides us through Christ, by the example He has set, by the principles He has established, by the spirit He imparts. The pilot flying in from over a thousand miles of ocean and seeking guidance can fly 'on the beam.' There may be a light signal or a sound signal to tell him when he is keeping steadily on the beam. The moment he goes off it the signal will change and he will know. So he is brought in till he finds the flare-path. There and there alone lies safety. Even so, in any given situation there is only one right thing to do, only one way that will work out, and that

is the way of God's will and purpose. If we stay 'on the beam' of Jesus Christ we find it, and follow it home.

Christ offers us *guidance, step by step, on the path of daily duty*. In this connexion one might picture the light Christ gives in terms of the miner's lamp carried on the front of his cap. It does not give a great light, illumining the whole gallery in the pit, but all the time his hands are working it shines clearly on the particular spot where he has to work. He can see how and where to swing his pick and wield his shovel, and in just that same way the light of Christ shows where and how we must apply the faith that is in us. Or, to change the figure, we may think of our task in terms of the reflector which the doctor binds on his brow when he wants to direct and focus a bright light down the patient's throat or into his eyes. It is not in itself a light but it reflects the light where it is most needed. How important that is! Here are a husband and wife, drifting apart, growing more and more at daggers drawn with each other. Yet they were married in church, and began by seeking the blessing of Christ on their life together. If they would only reflect His light into their situation how wrong and unworthy the attitude of either, or both, might well appear. In the complex relationships between employer and employee in industry very often Christian folk are involved in positions of responsibility on either side. Here, again, the light of Christ, clearly reflected on to the situation, can be most searching and challenging. But there are many whose practical, daily, detailed need is different altogether in character. The light they need must shine into perplexity, sorrow, a devastating sense of loss, making everything dark. How can the light of Christ be reflected into and focused upon that quality of deep darkness? During the War, when the black-out brought what was to most people a new experience of walking in the dark two discoveries came out of that experience. We found that the stars in the dark sky give a surprising amount of light—it is when all else is dark that the stars come into their own again. We also found that it is possible to 'walk secure and blessed' in the little pool of light that is cast before your feet by a tiny pocket torch, it can be literally true 'one step enough for me.' When even that degree of light may seem to be denied there is still one thing left for the Christian to do. Years ago a man was lost in one of the labyrinths of caves beneath the Cheshire hills. He managed at last to find his way out, and said that he was able to do this because, every now and then, he caught a glimpse of daylight in the distance, and he tried to keep going in the direction where he last saw the light.

Christ offers us *guidance towards the special tasks God has for us*. His light is never given merely for our own safe journeying, comfort and convenience on our way through life. The paths we tread cross with others, constantly and inevitably. It is part of God's grand design, worked out in meticulous detail, that we should be used to fulfil His purpose in the lives of others. Dr. Donald Caskie, minister of the Scots Kirk in Paris, describes in his fascinating book, *The Tartan Pimpernel*, one of his strangest war-time adventures while helping British Servicemen to get out of France. One night in the Seamen's Mission at Marseilles, which was the clearing-house for the escapers, he woke in the middle of the night out of a painfully vivid dream. He had seen with crystal clearness a party of twenty men, weary and hungry, making their way through the dark streets. It was all so clear that he rose at once and prepared a simple meal and set the places for twenty. Hardly was he ready when there came a knock at the door and he admitted the men he had seen, recognizing them unmistakably. They were amazed at the reception obviously prepared for them, and asked if he had been expecting them. He assured them that it was so, and as they ate told of his experience. They sat silent, lapped about with a strange sense of a great purpose and a deep peace. Then, remembering that Donald Caskie hailed from the island of Islay in the Hebrides, a Cameron Highlander from Fort William rose to his feet. 'Ach, sir,' he observed. 'We Highlanders are most uncanny!' One does not need to have 'the second-sight' for such things to happen, less dramatically, perhaps, but not less indicative of a great purpose in which we are privileged to have a part. Those who are 'on the beam' of Jesus Christ are still guided to the tasks God has for them to do.

Fourth Sunday in Lent

The Paradoxes of our Ministry

V. 'As sorrowful, yet alway rejoicing'

By the Reverend Douglas Stewart, M.A., London

1. Swinburne has given classical expression to the popular belief that paganism was an uninhibited and joyful state of existence clouded by the coming of Christ and the spread of the gospel. He puts into the mouth of his unrepentant pagan the words:

Thou hast conquered, O pale Galilean; the world has grown grey from thy breath;
We have drunken of things Lethean, and fed on the fullness of death.

Swinburne's contemporary Matthew Arnold has, in equally striking verse, drawn an exactly opposite picture of the same pagan world.

> On that hard Pagan world disgust
> And secret loathing fell.
> Deep weariness and sated lust
> Made human life a hell.
>
> In his cool hall, with haggard eyes,
> The Roman noble lay;
> He drove abroad, in furious guise,
> Along the Appian way.
>
> He made a feast, drank fierce and fast,
> And crown'd his hair with flowers—
> No easier nor no quicker pass'd
> The impracticable hours.

Which of these poets penetrates to the heart of the matter? How did it feel to be a Roman? Did Christ come as a sinister shadow upon a sunny world, or did He come as a draught of life to men parched and lost in the desert? And we should be aware that this is not essentially a historical but a psychological question. It is not to be answered by historical but by psychological research.

In the early days of the Brains Trust Professor Julian Huxley put in a plea for, if not exactly a happy paganism, at least a happy humanism. He testified to his personal experience of release when he gave up believing in God and a life after death. If we get rid of the haunting presence, the idea of the last judgment, the fear of hell; if we see the world and life as complete in themselves, and man as the potential master of his environment, will we not have discovered the essential secret of happiness? So the way to joy is not, as the Christian says, through sorrow, but through scepticism. To this there would appear to be two objections.

First, is it possible by a mere act of will to dismiss one dimension of human thought? Where do 'dismissed' thoughts go? Simone de Beauvoir, the French novelist of the Existentialist school, portrays in her latest novel *The Mandarins* the character of a middle-aged woman psychiatrist. Here are a few sentences from her diary. 'No, I shan't meet death to-day. Not to-day or any other day. I'll be dead for others and yet I'll never have known death.'

'I closed my eyes again, but I couldn't sleep. Why had death entered my dreams once more? It is prowling inside me; I can feel it prowling there. Why?'

Heaven, hell and judgment may be abstract ideas but death is a concrete experience. The less we think of it the more we subconsciously fear it. And that fear chokes the spring of joy.

Secondly, and we are surely on common ground here with the intelligent humanist, joy must be a by-product. Set as an end in itself it evades us. When Miss Havisham commanded Pip 'Play, boy, play,' it was impossible for the boy to play. When we have nothing to do except enjoy ourselves, joy is completely inhibited.

There is an excoriating phrase of Kirkegaarde in which he talks of 'the lust for pleasure and the anguish of lust' which arise terrifyingly out of human experience. Pleasure cannot be distilled from life as salt is distilled from sea-water by evaporation. The attempt to evade sorrow, to dismiss distressing thoughts, to concentrate on pleasant things is self-defeating. Joys mysteriously turn bitter and pleasures demonically turn anguished.

Not only does death 'prowl' within men but 'the sting of death is sin.' Pagan happiness is a mirage. *Pace* Swinburne, it did not exist in ancient Rome, nor did it exist in the African forests when Livingstone first visited them. A Christless existence is one of despair and despair is the death of joy.

2. Notice now that the paradox 'as sorrowful, yet alway rejoicing' is a direct allusion to the paradoxical view of Christ Himself. It combines the picture of the Suffering Servant, 'a man of sorrows, and acquainted with grief' with that other picture which must have been familiar to the first generation of Christians and which is enshrined for us in the Gospel of John, 'These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.' Christ is in His destiny 'the man of sorrows.' Christ's legacy to mankind is 'his joy.'

Mr. C. S. Lewis in his autobiography *Surprised by Joy* draws a useful distinction between selfishness and self-centredness. He argues that the former, although it comes in for more condemnation, is the venial sin. Self-centredness—the life which rotates upon itself—there is the core of evil. And what we see in Jesus is the supremely joyous life because the only life fully, and without fear, God-centred. There is no evasion of pain, or sorrow—no escape from the Cross—but the fountain of joy springs uninhibited, and St. John is right in his placing of the words. It is as he goes out to die that Jesus says 'These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.'

'As sorrowful, yet alway rejoicing,' Only in Christ can any human being be uninhibited. For joy is inhibited by the fear of death, the burden of self-centredness and the guilt of the soul. Only in Christ are we released in the hidden depths of personality so that the living water can arise spontaneously within us.

There is a terrible pseudo-Christianity which believes that Christians must show a cheerful face to the world, must exhibit what I have heard

described as 'a bright Christian smile'; which seeks by an act of will to force Christian happiness. But we ought to be 'surprised by joy.' It is a grace, a gift of God, which rises we know not how amid the sorrow of the world.

And can we go further and explore the question of why it is by sorrow that we come to joy. T. S. Eliot puts it this way—

> Pain is the opposite of joy,
> But joy is a kind of pain.
> I believe the moment of birth
> Is when we have knowledge of death.

We all begin life as self-centred beings. There comes the moment of choice which is also the moment of death. For to give up the self as the centre of our universe is an anticipation of death —the great involuntary experience. We may refuse the death of the self and thereby condemn ourselves to a lifelong search for a joy which for ever evades us. We may accept the death of the self and experience the sorrow of death which is transmuted into the joy of Christ. How close to experience is George Matheson's line

> O joy that seekest me through pain.

Contributions and Comments

A New Home for Two Edinburgh Biblical Manuscripts

Scotland never seems to have possessed a wealth of Greek New Testament Manuscripts. C. R. Gregory listed only thirteen in his index (*Textkritik*, 1460) and a fourteenth lies hidden in the pages of his work. A few have been added to the lists in the last forty years, but at least two fall to be removed as they are no longer in the country.

The Rev. Dr. Angus Makellar, Minister of Pencaitland and Moderator of the Church of Scotland Assembly in 1840 was later Moderator of the Free Church Assembly in 1852, but held no charge as he was appointed Chairman of the Board of Missions and Education.

His son William reversed the process for he became minister of the Free Church at Pencaitland, resigned after two years and returned to the Church of Scotland without holding a charge. At an early age he became interested in book collecting and, apparently for health reasons, he spent a good deal of time on the Continent. At the age of eighty he died at Biarritz in 1896 (Ewing erroneously 1876) and his collection of books, housed at 8 Charlotte Square, Edinburgh, was sold at Sotheby's between 7th and 19th November 1898. (For father and son, cf. W. Ewing, *Annals of the Free Church of Scotland*, i. 260, and *Fasti Ecclesiae Scoticanae* (Revised Edition), i. 387.

The Library was apparently largely liturgical, but included a Gutenberg Bible, an Eggesteyn Latin Bible, 1466, and a Tyndale New Testament published in Antwerp in 1534, and the three thousand or thereby lots realized over £11,000.

Among the items sold were two New Testament Greek Manuscripts known to Gregory as 896, containing the Gospels and 1850 containing Acts, Catholic Epistles and Pauline Epistles. I have not yet discovered where Makellar acquired these two items, but Gregory knew of the dispersal of the Library for he says (*Textkritik*, 230), 'This library was put up for auction at the end of 1898. Who bought the Manuscript?' He makes similar remarks about 1850 on p. 288. Von Soden likewise says of both manuscripts (*N.T.*, I. i. 28 and 30) 'owner unknown' and again Gregory in his appendix (p. 1112) says of 896 'Where is it to-day?'

It is now possible to answer that question. *The Times* contained a record of the sale, and the edition of 21st November, 1898, shows that these two manuscripts were bought by Quaritch. Thanks to the co-operation of Messrs. Quaritch it was learned that they were purchased for the London lawyer and bibliophile, A. W. Young. With the help of the Librarian and the under Librarian, Mr. Pink, it was possible to confirm that in 1933 the two manuscripts, along with many other valuable items, were presented by Mr. Young to Cambridge University Library where they are now listed as 'Add. 6677 and 6678.'

It seems worth recording this information partly because of its interest to Biblical students in Scotland, but also because I have so far seen no reference to it in the various supplements to Gregory published by Von Dobschütz and Aland.

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Women's Hats—1 Corinthians xi. 1–16

This passage culminates with the following Greek sentence: *εἰ δέ τις δοκεῖ φιλόνεικος εἶναι, ἡμεῖς τοιαύτην συνήθειαν οὐκ ἔχομεν, οὐδὲ αἱ ἐκκλησίαι τοῦ θεοῦ.*

In the tradition of *The Expositor's Greek Testament*, Moffatt and R.S.V. translate with the sense, 'If any one is disposed to be contentious, we

recognize no other practice, nor do the churches of God' (R.S.V.).

This is special pleading. The text is admittedly difficult. But to give τοιαύτην its proper force, surely the exposition I suggest below is more likely. (I have consulted A.V., R.S.V., Moffatt, Phillips, Weymouth, Barclay [*D.B.R.*], Segond, Nestlé's Greek, Luther, and *Expositor's Greek Testament* for textual variants.)

Verses 1–7: a woman covers herself before a man, for the man has the authority, just as Christ has the authority over the man himself.

Verses 8–9: woman is subordinate to man.

Verses 10–12: however, it must be granted that in Christ there is neither male nor female.

Verses 13–15: but judge for yourself. Natural (Jewish) sentiment is against female 'immodesty.'

Verse 16: however, we have more to do than to argue. Rather than provoke contentiousness, we have no custom *the one way or the other*, either personally or as churches.

Paul here is having a long-drawn-out argument with himself. We do not know for sure what practice was previously followed in the young churches, though Jewish precedent would be strong in favour of the women being covered. But this letter may be the first explicit pronouncement by an apostle on the issue.

Naturally, as a Jew, Paul comes out strongly in favour of not permitting the women to go bareheaded, so far as worship is concerned.

So in *vv.* 1–9 he states a few basic priorities: Christ, then man, then woman.

However, to be consistent with his own teaching (cf. Gal 3^{28}), he has to go on to admit to himself and his readers alike that there is no longer any essential difference between man and woman, in Christ.

This weakens his argument by analogy; so he falls back to a weaker position, saying in *v.* 13ff. that natural instincts support his view. (What he means is that as a Jew he is prejudiced in favour of the veiling of women.)

He himself realizes just what a weak position he has retired to; so he sidles out of the issue as neatly and honestly as he can. His final argument is, that should someone be disposed to expose the untenability of his views, then to be sure, neither he nor the churches will make a point of it. It is ultimately a personal issue.

This explanation has its difficulties too; but rests on much surer ground than the supposition either that the apostles 'were not in the habit of being contentious for their part', as some have in effect rendered the verse, or that Paul was being insistent—in which case 'such' must be referred to *v.* 13. This is grammatically and syntactically feasible, but is not to my mind the natural way to read the passage. 'This' or 'that' would have been a more apt demonstrative, if such a meaning were to be attached to *v.* 16. 'Such' is vaguer, and covers all sorts of possibilities.

The natural parallel is in 1 Co 10^{31}–11^{1}, with its cognate passage in Ro 14, culminating in Ro 14^{17}. Contentious insistence on Christian liberty in eating and drinking is rebuked, because, *being contentious*, it destroys Christian harmony. 'For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost' (A.V.).

In neither instance is Paul recommending adherence to a rigid rule. He favours rather a right-minded opportunism. All the time he is insisting that a harmony should be preserved in which Christian character may be developed. 'Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved' (1 Co 10^{33}). This belongs to the same context as 1 Co 11, which follows it immediately.

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Recent Foreign Theology

Collected Essays by Martin Noth. A welcome volume of collected studies by Martin Noth[1] will make accessible a number of essays which have appeared in widely scattered publications. Nearly half the volume is taken up by the reprint of a book published in 1940 on the Laws of the Pentateuch. This is a stimulating study of Israelite law as originating in the amphictyony of the twelve tribes and developed later into its present form. The other studies are all shorter articles on a wide variety of topics. Two of them deal with Mari texts, and of these one is of particular interest since it deals with the phenomenon of prophecy in Mari and the Old Testament. There is an interesting paper on Jerusalem and the Israelite tradition, and one on the understanding of history in Old Testament apocalyptic. A paper on the 'Saints of the Most High' deals with Dn 7, while one on God, King and People in the Old Testament is directed against the views of the 'patternist'

[1] *Gesammelte Studien zum Alten Testament* (*Theologische Bücherei*, 6) [1957]. Kaiser, Munich.

school. Few private libraries contain all of the studies collected in this volume, and many will be glad to have them so conveniently available.

Jerusalem. In the collection *Les Hauts Lieux de l'Histoire* M. Join-Lambert has published a handsomely illustrated volume on Jerusalem.[1] The text of the volume surveys the history of the city from the earliest times to the Middle Ages in three chapters, dealing with Israelite Jerusalem, Christian Jerusalem, and Muslim Jerusalem. It is written simply, for the general reader, though the author is well acquainted with the literature on the high scholarly level. Some periods are passed over very lightly—the ninth century B.C., the period of Nehemiah, and the third century B.C. receiving scant notice—and there is no discussion of many disputed problems. The illustrations are photographs of the city and its surroundings, including some from the air, photographs of the exterior and interior of buildings, including mosques and churches, coins, ivories, miniatures, and reproductions of illustrations from older books and manuscripts, including one in colour from a fifteenth century MS. The map which is reproduced at the beginning is disappointing, but otherwise the book will instruct by its text and will delight by its hundred and fifty illustrations.

The Göttingen Septuagint. The great edition of the Septuagint which is being sponsored from Göttingen is making rapid progress. In 1952 the volume containing Ezekiel appeared, and two years later that containing Daniel. Now the volume containing Jeremiah, Baruch, Lamentations, and the Epistle of Jeremy has been issued.[2] All of these three volumes, like two of the earlier volumes, containing Isaiah and the Minor Prophets, have been prepared by J. Ziegler, whose industry matches his learning. There is an extensive Introduction, running to nearly a hundred and fifty pages, in which a vast amount of information concerning the manuscripts and other ancient versions is presented, while the *apparatus criticus* beneath the text that follows is of an astonishing fullness. The larger Cambridge Septuagint, begun by Brooke and McLean, has not yet reached the Prophets, and it is a very great boon to scholars to have now the entire prophetic Canon available in the Göttingen edition. The minute and patient scholarship that has gone into the preparation of these volumes calls for the admiration and the gratitude of all students of the Septuagint.

[1] *Jérusalem* [1957]. A. Guillot, Paris.

[2] *Septuaginta, XV: Ieremias, Baruch, Threni, Epistula Ieremiae* [1957]. Vandenhoeck and Ruprecht, Göttingen; DM 63; bound DM 67.

The Message of Amos. Professor A. S. Kapelrud, of Oslo, has written in English a short study of the Central Ideas in Amos.[3] Here the idea that the prophet was a simple peasant is rejected, and he is held to have been an important person who was engaged on duties connected with the Jerusalem Temple. This is based on the word נקדים in Am 1[1]. That this word has cultic associations in Ugaritic no more proves that it must have similar associations in Amos than the fact that the Dean of Manchester is an ecclesiastical official proves that the Dean of Science in Manchester University is an ecclesiastical official. After this initial disagreement, it is possible to agree with much that follows in a valuable study. Dr. Kapelrud examines the prophet's idea of God as a universal God, and his ethical teaching and attitude to the cult. He rightly rejects the view that Amos wished to substitute ethics for worship, and holds that the universal element in his thought of God was derived from the old Semitic god El, who had become fused with Yahweh in the prophet's mind. Here I should prefer to be more cautious, and without claiming to know the source of the universal element to recognize that it was not new with Amos, but belonged to the thought of Yahweh from the time of Moses, at least in seed. From this and more that might be said it will appear that this book is stimulating and provocative, and the reader who is stirred to disagree at some points will probably be the one who will gain most from it.

The Early Church. Professor Hans-Joachim Schoeps has published a small book, dealing with the Early Church, Jewish Christianity and Gnosis,[4] in which he treats first of the relations between Jewish Christianity and the Early Church, and then of the relations between Jewish Christianity and Gnosticism. Dr. Schoeps is one of the outstanding authorities in this field of study, and his work takes full account of the work of other scholars. Indeed much of it is an examination of criticisms which have been directed against him. An appendix deals with the Dead Sea Scrolls and the Pseudo-Clementines—a subject which has also been treated by Professor Cullmann in the *Bultmann Festschrift* and elsewhere. Here the close links between ideas in the Scrolls and the Pseudoclementines are underlined, and it is emphasized that we have to do with a Jewish *gnosis* and not a hellenistic-pagan *gnosis*. Dr. Schoeps inclines to the view of Dupont-Sommer on the date and origin of the Scrolls.

[3] *Central Ideas in Amos* [1956]. (*Skrifter utgitt av Det Norske Videnskaps-Akademi i Oslo*, II. *Hist.-Filos. Klasse* [1956], No. 4). Aschehoug, Oslo; Kr. 8·00.

[4] *Urgemeinde, Judenchristentum, Gnosis* [1956]. Mohr, Tübingen.

The Epistle to the Romans. The first part of a Roman Catholic commentary on the Epistle to the Romans, covering Ro 1^{1}–6^{11}, has been written by Otto Kuss, and published as the first part of a new edition of the Regensburg New Testament.[1] The text is given in the author's new translation, and a full commentary follows. One feature of the commentary is the series of Excursuses on major questions which are interspersed in the volume, and each accompanied by an excellent bibliography on the subject. These are important discussions of such questions as the Righteousness of God, Faith, and Baptism, and all deserve to be read carefully. Altogether there are more than a dozen of these discussions in the present issue alone, and they give the commentary high value as a scholarly contribution to the study of the Epistle from the Roman Catholic side.

The Old Testament and the East. In 1954 members of the British Society for Old Testament Study were invited to attend the *Journées Bibliques* in Louvain. The papers read to the Conference have now been published in a volume entitled *The Old Testament and the East.*[2] They include one by A. M. van Dijk on the significance of Sumerian culture for the history of the ancient East, one by J. M. A. Janssen on recent Egyptology and the Bible, one by R. de Langhe on Ugaritic literature and the Bible, and one by G. Ryckmans, who was the President of the Conference, on ancient Arabia and the Bible. The remaining papers were on more special points. A. Guillaume illustrated a number of Old Testament texts from Arabic idioms, which throw light on their meaning; G. R. Driver dealt with glosses in the Old Testament; G. Dossin spoke on Jg 9^{31}; E. J. Kissane on 'Butter and Honey shall he eat'; the present writer on Sanballat and the Samaritan Temple; and F. M. Braun on Mandaism and the Essenes of Qumran. All of the papers are published in French, save those of G. R. Driver and E. J. Kissane. The President's address of welcome, which stands at the beginning of the volume, was a polyglot performance, containing passages in no less than four languages.

The Inspiration of the Bible. A brief study of the human and Divine factors that belonged to the composition of the Scriptures has been written by a Jesuit scholar, J. Levie.[3] While insisting on the Divine origin of the message of the Bible, the author recognizes the human processes that contributed to its form—the edifying stories, the reflection of the defective outlook of the writer's times, the human documents drawn on, and mistaken statements sometimes made, and the pseudepigraphic character of some of the books. These are all illustrated together with a number of other human elements, but without detracting in any way from the firm belief in the Divine character of the message which the Bible declares. Almost all in the book would be subscribed to by large numbers of Protestant scholars, though they would dissent from the view that the Scriptures do not suffice to declare their own message, but require the Church for their interpretation.

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[1] *Der Römerbrief* [1957]. Pustet, Regensburg.

[2] *L'Ancien Testament et l'Orient.* (*Orientalia et Biblica Lovaniensia*, vol. 1) [1957]. Publications Universitaires, Louvain.

[3] *L'Ecriture Sainte : parole de Dieu, parole d'homme* (*Analecta Lovaniensia Biblica et Orientalia*, Series III., No. 2) [1957]. Publications Universitaires, Louvain.

Entre Nous

Reflections at Midnight

The man who publishes his diary is not only giving men the hospitality of his house and home, he is giving them the entry to his heart and mind. That is why a diary can be either the most absorbing or the most boring kind of book. In *Five Minutes to Twelve* (Collins; 10s. 6d. net), the Rev. W. B. J. Martin has given us selections from the journal which it is his habit to write up during the last half-hour of each day. In every way this is a rich book.

Mr. Martin is a man of the adventurous mind. He has certain very definite ideas about what Protestantism is. 'The essence of Protestantism is the willingness to be in uncertainty with God.' 'The essential Protestant, no matter what denominational label he wears, is the man who believes that religion is a living and developing encounter with a Person, a disturbing and never-ending encounter, not the possession of information about God.' 'As I see it, the minister's task in a truly Protestant Church is to involve the greatest number of people in the greatest number of decisions, really spiritual decisions.' He speaks about the modern desire for authority, exemplified in the preaching which insists that: 'The Bible says. . . .' 'As I see it, speaking as an unrepentant Protestant, what man needs is not authority, but the power to do without authority; not certainty and security, but the willingness to face the radical uncertainty of an encounter with the living God; not a slogan

or a formula for successful living, or power to adjust to his environment, but the power and courage to resist what his environment is doing to him.'

Mr. Martin is a man of wide and catholic reading. And again and again he can crystallize a writer's message in a sentence. He quotes Kierkegaard: 'Preparation for becoming attentive to Christianity does not consist in reading many books but in a deeper immersion in existence.' He reads Tillich's 'The Courage To Be' and emerges with this: 'What I have gained from his book is the knowledge that man, not neurotic man, but every man simply because he is a man, faces three threats to his existence; the threat of guilt, the threat of death, and the threat of meaninglessness.' He tells of William Temple's reaction to the American evangelist, when he was a student at Oxford. The evangelist had preached on: 'Though your sins be as scarlet, they shall be whiter than snow.' 'He was not talking about my condition at all,' said Temple. 'My sins are not scarlet, they are grey—all grey.'

Mr. Martin does not let us forget that he has passed his half-century; and one of the most valuable things about this book is the way in which he frankly sets out his own spiritual experience. For instance, he sets out the seven special temptations of the ministry: '(1) To be approved by my congregation; to be liked by everybody. (2) To fulminate against sins that no one in the congregation is in the least interested in committing. (3) To be bold in theological thinking, but tame and conventional in social and ethical thinking. People will put up with, and even enjoy, theological heresy, but they prefer the man in the pulpit to be orthodox in his political and social views. (4) To water down the austere demands of the gospel, not so much from fear, as out of sympathy with men and women whose difficulties I appreciate only too well. (5) To spend time with people I like and who obviously like me. (6) To choose subjects for sermons and addresses that fit my mind rather than stretch it. (7) To trade on my natural gifts instead of allowing God to work in me and through me.' There is a surgical penetration in a self-analysis like that—and one which compels every preacher to think.

Mr. Martin has this advice for the young preacher and student: 'I would like to feel that you are humble enough to be the servant of great ideas rather than the exploiter and manipulator of outrageous opinions.' But maybe he is just a bit outrageous himself when he would confine children up to ten to the Old Testament, and when he says: 'I would not allow them to touch, much less discuss the New, until they were in their 'teens.' There is stuff for argument here!

Mr. Martin can write, and in writing he can touch the deep things of theology: 'The world of the Bible is an upside-down world; it is a world where men are judged before they are even tried. "All have sinned and come short of the glory of God." It is a world where righteousness is filthy rags, where nothing is earned but all is given, where the first are last and the last are first, where, as Coleridge said, men do not repent in order that they might be forgiven, but where they are forgiven in order that they might repent.'

We thank Mr. Martin for opening the musings of his many-sided mind to us. May he long sit down at midnight and write down his thoughts in his Journal, and may he again be moved to share them with us—for we all need thoughts like this.

WILLIAM BARCLAY

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2 Timothy ii. 15.

Rita F. Snowden's latest book is *Hobson's Choice* (Epworth Press; boards 6s., paper covers 4s. 6d. net). In it she tells thirty stories for boys from nine to twelve years. They are fine, lively stories with plenty of incident and detail and each illustrates a text in the most natural and memorable way. The stories are too long to quote but here are the last two paragraphs of one of them.

'He [Sir Wilfred Grenfell of Labrador] had adventures in plenty—some of them quite hair-raising, and one of them nearly put an end to his life. One stormy night he set out in the motor-boat that had been given him to do his work more efficiently, to see a very sick woman on one of the distant parts of the coast. Strange as it seemed he and his crew hopelessly lost their way—in spite of the fine new compass on their fine new motor-boat. For a while they couldn't make it out at all—and do you know what the trouble was? Back in England a lad whose job it was to screw down the fine new compass in the fine new motor-boat, lost one of the *brass* screws. And when he couldn't find it, he said, "Oh, another one will do," and he replaced it with a *steel* one. That steel screw deflected the compass needle, so that on that stormy night, Grenfell was not in time to save the poor woman's life and nearly lost his own.

'No wonder some words spoken to a young man long ago seemed terribly important to the adventurous Doctor whenever he spoke to any boy who became his friend. "Study to show thyself approved unto God, a workman that needeth not to be ashamed."'

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